

Gaekwad's Oriental Series

Published under the Authority
of the Maharaja Sayajirao
University of Baroda, Baroda

General Editor :

A. N. Jani,

M.A., Ph.D., D.Litt.,

Kāvyaṭīrtha,

Director, Oriental Institute,
Baroda

No. 168



**A
DESCRIPTIVE BIBLIOGRAPHY
OF THE PRINTED TEXTS OF
THE PĀÑCARĀTRĀGAMA
VOL. II
AN ANNOTATED INDEX
TO
SELECTED TOPICS**

॥ १६८ ॥ G.O.S. THE PĀÑCARĀTRĀGAMA Vol. II : ANNOTATED INDEX



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OF THE PRITIC TEXTS OF
DESCRPTIVE BIBLIOGRAPHY
BY
AN ANNOTATED TEXT
TO
SECOND EDITION

A
DESCRIPTIVE BIBLIOGRAPHY
OF THE PRINTED TEXTS OF
THE PĀÑCARĀTRĀGAMA

VOL. II
AN ANNOTATED INDEX
TO
SELECTED TOPICS

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In abiding appreciation for all his help to me
over a period of many years
this Volume
is
gratefully dedicated
to the Memory of
Late Dr. V. Raghavan
an extraordinary Sanskrit Scholar.

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to the memory of

Late Dr. V. Jagannathan

an extraordinary Sanskrit Scholar.

FOREWORD

I am happy to put into the hands of scholars the present volume : “ *A Descriptive Bibliography of the Printed Texts of the Pāñcarātrāgama Vol. II* ” as G. O. S. Volume No. 168. This is a companion volume to our earlier publication, ‘ *A Descriptive Bibliography of the Printed Texts of the Pāñcarātrāgama Vol. I* ’ (G. O. S. No. 158). In the earlier volume the editor Prof. H. Daniel Smith presented a descriptive bibliography of 33 Texts of the Pāñcarātra School.

Next to Vedic literature, the Epics and the Purāṇas, the Pāñcarātra texts constitute an important literary activity which served to shape Indian religion and culture for a long time. The present Index provides “ precise directions for retrieving from available Pāñcarātra texts authoritative statements articulated on specific matters on Śrī Vaiṣṇavism ”. This volume, therefore, should prove most useful not only to Sanskritists but also to “ Anthropologists, Sociologists, scholars of women studies and of Hindu sectarian scholasticism, to Indian Social Historians and to Historians of Indian Art ”. Moreover the work would also help one understand Tantric Hinduism in its true perspective.

The late Dr. V. Raghavan was very much interested in this work and wished to contribute to this volume a ‘ lengthy Introduction ’ discussing the origin, development and importance of the Pāñcarātra literature from religious, social and other points of view. But his sudden death did not allow him to fulfil his ambition. However, I am thankful to Prof. J. Gonda of *Utrecht* who very kindly acceded to the request of Prof. Smith and at a very short notice sent his learned Introduction for this volume. I heartily thank him for gracing this volume by his scholarly Introduction. Had the time not been short, we could perhaps, have got a ‘ lengthy Introduction ’ from Prof. Gonda as well.

I hope this volume also will be warmly received by the scholars like the earlier one.

I thank my colleague Shri P. H. Joshi, Research Officer, for his meticulous care in going through the proofs of the present volume.

My thanks are due to the University Grants Commission and the Government of Gujarat for giving financial help towards the publication of this volume.

I also express my sense of gratitude to Shri Bansilal M. Shah, Manager, M. S. University Press and his colleagues for taking personal interest for expediting the publication of the present volume.

Oriental Institute, Baroda.
October 30, 1979.

A. N. Jani
Director

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PREFACE

The intent of this index is to render more accessible to interested scholars blocks of topically-related materials found in the *saṃhitā*-texts of the *Pāñcarātra* canon of Sanskrit writings. The sectarian texts of the *Pāñcarātra* community of *Śrīvaiṣṇavas*, along with the *saṃhitās*, *āgamas*, and *tantras* of other *Vaiṣṇava*, *Śaiva* and *Śākta* movements of medieval India, constitute all together an enormous body of literature, the relevance of which to the study of developing Hinduism is only recently being recognized. After the Vedic corpus, the Epics and the *Purāṇas*, the sectarian *saṃhitās/āgamas/tantras* constitute a fourth surge of creativity which served to shape Indian religion and culture during a long evolution. At the very least this index provides precise directions for retrieving from available *Pāñcarātra* texts authoritative statements articulated on specific matters within one school of *Śrī-vaiṣṇavism* among the many movements of sectarian Hinduism. For that reason alone, the research potential of this index should be of interest to Sanskritists as well as to anthropologists and to sociologists, to scholars of women's studies and of Hindu sectarian scholasticism, to Indian social historians and to historians of Indian art, no less than to others researching Indian norms. Beyond this, however, it is hoped that studies based on this index will serve both to broaden and to make more informed our current understanding of "tantric" Hinduism.

The present publication is designed to be used in conjunction with Vol. 158 of this same series, *A Descriptive Bibliography of the Printed Texts of the Pāñcarātrāgama*, Vol. I (Baroda, 1975). In that earlier volume all the 33 texts utilized in this index were described and condensed into English from their Sanskrit originals. Reference to the *précis* provided there gives the user of this index a ready contextual framework for any topical treatment within a given text as well as in the available literature as a whole.

The format of the present index is straightforward in execution. Topics selected for indexing are arranged alphabetically according to the Sanskrit order ँ through ङ. Each entry appears in boldface *Devanāgarī* script along the left margin of the page. A transliteration into Roman letters follows that (in parenthesis). An explanatory identification of the topic in turn follows, almost invariably in quotation marks so that it will not be mistaken either for a finished definition or for a verbatim translation of the Sanskrit term(s) involved. That legend serves, simply, to indicate the appropriate contextual usage of the sectarian terminology, and provides at best a working definition to the inexperienced researcher.

Citations to texts given as references under each topic point to specific passages in *Pāñcarātra saṃhitā*-literature; titles cited are listed in alphabetical order according to the Sanskrit scheme, using 4-letter abbreviations for all titles (listed below). There is no attempt to arrange textual references according to significance of the contents, or according to chronology of composition, or according to the script in which published; the alphabetical order is retained as most consistent with regular retrieval procedures. *Adhyāya*-numbers are assigned Roman numerals, *śloka*-citations Arabic digits. When the letter “a” or “b” follows a *śloka*-number it means the passage referred to ends or begins with the first or second *pāda* of what is characteristically an *anusṭup*-verse. Matter presented in parentheses and brackets after specific textual citations is usually explanatory in nature, often noting what is unusual in a particular treatment.

Many entries provide useful references to other, relevant topics. Sometimes these cross-references may be in place of any citations whatsoever to textual passages; more often they are in addition to such citations. “*See under*” is a simple cross-reference from an entry with no textual citations to some related topic(s) which provide(s) pertinent, often abundant, textual citations (see, for examples, entries at the top of pages 1, 10, 18, 59, *infra*). “*See also*” normally follows several textual citations under a given entry, and refers the reader either to important synonyms of the topic at hand, thus to additional related entries, or to larger contexts in which the specific subject is normatively treated in the literature (see, for examples, entries at the top of pages 11, 43 and 69, *infra*—in all of which cases the punctuational use of commas and semicolons is significant). One or two other references may occasionally follow these: “*See further*,” “*And also*,” and “*Compare*,” indicate increasingly remote degrees of relevance of the related entries to the topic at hand (see, for examples, entries at the top of pages 19 and 42, bottom of pages 63 and 87, *infra*).

The limitations of this index are many—not the least among them being that the texts culled are confined almost exclusively to those works of the *Pāñcarātra* canon which have been printed, and the topics “selected” are exclusively those which appeared significant to me, a non-Hindu scholar. Nonetheless, this index provides a useful tool not heretofore available. The contents of approximately 1100 chapters of varying lengths and preserved in such diverse scripts as Devanāgarī, Grantha, and Telugu are penetrated at least preliminarily by this indexing instrument. Embedded in these pages are directions to the energetic and discerning scholar for investigating several important topics which will yield original monograph—see, for examples, the data under such entries as *pavitṛaropana* (p. 55f.), *pratiṣṭhā* (p. 64), *prayoga* (p. 66f.), *mantra*-lore (pp. 78ff.), the goddess (p. 94), and *varṇa* (p. 96f.). The compiler has already himself utilized several entries for short and long pieces published in various places—*prāsāda*

(p. 69) in 1963, *prāyaścitta* (p. 68) in 1966,* *pratimā* (p. 63) in 1969, *pāñcarātra* (p. 56) in 1973, and *uisava* (pp. 12-23) in more recent times** The potential of this index as a research tool and retrieval instrument is merely suggested by the preceding examples.

Individuals and institutions making it possible for the compiler of this index to go through the texts initially have already been acknowledged in print in the companion volume (GOS vol. 185, pp. xiv-xv). It remains to note the help of those who assisted in getting the copy of this index ready for its final publication. Of crucial importance was the grant awarded by the American Institute of Indian Studies ; because of it the compiler was able to prepare press copy in India during the early months of 1975. In that period those most closely associated with the indexing efforts were : Dr. M. Narasimhachary, M.A., Ph.D., Reader in Sanskrit, University of Madras ; V. Srinivasa Sarma, M.A., Assistant Professor of Telugu, Vivekananda College, Madras ; C. V. Seshacharyulu, Vidyāpravīṇa, Lecturer in Sanskrit, S. V. V. V. S. College, Hyderabad ; and S. B. Raghunathacharya, B.A., Lecturer, S. V. Oriental College, Tirupati. To them go sincere thanks for their infectious enthusiasm, their moral support, and their resourceful suggestions—all of which contributed to the progress of the project. Also, to Dr. A. N. Jani, Director of the Oriental Institute at Baroda, belongs well-deserved appreciation for his persistently patient willingness to work since May 1975, when press copy first reached his hands, until the present moment of final publication in July, 1979 with an author through correspondence carried on halfway round the world and bearing on countless specifics ; surely this record testifies to his commitment to the present publication beyond the call of duty. Further, to members of Dr. Jani's staff, in particular to Shri P. H. Joshi, Research Officer at the Oriental Institute at Baroda, a special vote of thanks for all painstaking efforts to details of printing and format.

The late Dr. V. Raghavan had on several recent occasions reminded me he intended to write a " lengthy ' Introduction ' " to the literature of the *Pāñcarātra* canon for inclusion in this volume (cf. GOS vol, 185, p. xiv). His unexpected death in April 1979 frustrated that plan, and all those with interest in *Pāñcarātra* studies are the poorer for that loss. It is no doubt as much a tribute to the late Dr. Raghavan as it is a demonstration of his own, continuing interest in the literature itself that persuaded Professor Dr. Jan Gonda on short notice to contribute the useful " Introduction " which graces this volume. Readers not already

* " ' Prāyaścitta ' in the Primary Sources of the *Pāñcarātrāgama*, " *Brahmaṇḍya* (Bulletin of the Aydar Library and Research Centre, Madras, India) XXX (1966), 23-43.

** " Festivals in the *Pāñcarātra* Literature, " *Festivals : Performances in Special Time*, edited by Guy R. Welbon and Glenn E. Yoeum—Studies on Religion in South India and Sri Lanka, No. 1 (New Delhi : Manohar Book Series, 1980), pp. 37ff.

familiar with Dr. Gonda's masterly survey of Viṣṇuite and Śivaite *saṃhitā* and *āgama* texts in his *Medieval Religious Literature in Sanskrit* (Wiesbaden : Otto Harrassowitz, 1977—" *A History of Indian Literature* " Vol. 2., Fasc. 1), would do well to familiarize themselves with his evaluation of the genre ; special attention is called to chapters IV—VIII in which he discusses with admirable clarity the *Pāñcarātra* corpus of texts. In closing, then, it is with deep gratitude that I record my extreme indebtedness to these two eminent Sanskritists of our time—the late Dr. V. Raghavan for his early encouragement and for his sustained direction of my work for more than twenty years up to his recent and lamented death, and to the ever-gracious Prof, Dr. Jan Gonda for his more recent support of my efforts by means of his timely and highly valued contribution to this volume. The generous responses of both of these extraordinary scholars to my work serve both to instruct and to inspire.

H. Daniel Smith

Professor of Religion

Syracuse University (U.S.A.)

Independence Day, 1979

INTRODUCTION

Notwithstanding their great volume and importance the almost innumerable medieval Viṣṇuite and Śivaite treatises, ritual manuals, commentaries and ancillary writings have not yet attracted the attention which they deserve. In a recent Introduction to Indology they are even completely ignored. That is why any meritorious edition or publication in this province of Sanskrit literature should be enthusiastically welcomed, especially when it may be expected to be useful for those scholars who intend to initiate further research.

Of this literature—which generally speaking preaches salvation by *bhakti* to a particular deity—the enormous collection of works containing the traditions, doctrines and practises known as Pāñcarātra is not the least interesting. Since the oldest *saṃhitās*—compendia, systematically arranged collections—of this religion probably date back to about A.D. 600, or perhaps a few centuries earlier and there is much to be said for the supposition that its literary tradition dates farther back than the oldest texts preserved, these works may be said to constitute a bond of union between the older, epic forms of Viṣṇuism, the forms of this religion attested to by the earliest purāṇas and the more modern stages of that religion. For an understanding of the history of Viṣṇuism, especially in the last thousand years, this literature is indispensable.

The name *Pāñcarātra* has presented a problem, not only to modern scholars but also to the ancient authors belonging to this denomination themselves. Referring for further particulars to my book "*Medieval Religious Literature in Sanskrit*", Wiesbaden 1977, p. 43 ff., I confine myself to recalling only a few attempts to solve the riddle. While some texts themselves connected the name with the origin and divulcation of their traditions—maintaining that Lord Viṣṇu taught the doctrine to five sages in five successive days and nights—Professor Smith, modifying this view, proposed the explanation "a system of worship among five families", and the late Professor V. Raghavan tried to show that the denomination really derives its name from the five nights (and days) during which five discourses were given that were associated with five divine persons. Professor J. B. van Buitenen, on the other hand, drew attention to the use of the term *pāñcarātri* in connexion with an ascetic custom, viz. "the wandering of five nights"¹. One should not underrate the possibility of an influence exerted upon the spread of the term by the "five-day" (*pāñcarātram*) sacrifice which in the *Śatapatha-Brāhmaṇa* 13, 6, 1, 1 is said to have been found and performed by Nārāyaṇa, identified with the *Puruṣa* of the *Rgveda* 10,

1. Vide p. 56 *infra*, under 'Pāñcarātre-Nirvacana' (Ed.).

90, Nārāyaṇa who is, e.g. in Rāmānuja's *Śrī-Bhāṣya* 2, 2, 43, regarded as the one who revealed the entire *Pāñcarātra*.

Although the adherents of the *Pāñcarātra* system have often been stamped as deviating from Vedic truth and tradition—there are indeed many non-Vedic and non-brahminical elements in their scriptures—they vindicate their orthodoxy, i.e. their being in accordance with the Vedic brahminical traditions, without hesitation and without restriction. It is expressly argued that their Viṣṇuism is essentially identical with Vedism. So important an authority as Rāmānuja (± 1100) was of the opinion (*Śrī-Bhāṣya* 2, 2, 43) that the *Pāñcarātra* doctrine was revealed by the Lord with a view to enabling his devotees to understand the true meaning of the Veda. The different versions of the doctrine are often regarded as corresponding to the branches (*śākhā*) of the Veda and its typically non-Vedic features as complementary to the Veda, the combination of 'Veda' and 'Tantra' being recommendable. Nay, it is even the pretension of the *Pāñcarātra* that its doctrines are the 'Root-Veda'² (*mūlaveda*). Yet, speaking of their tradition these Viṣṇuites do not object to using other names : they often call themselves monotheists (*ekāntin*).

The authors of the *Pāñcarātra* texts remain anonymous, their purport being expounding the traditional doctrines and teaching how to serve and propitiate God. Although in doing so they hide themselves completely behind the divine figures and sages whose discourses they are reproducing, they actually expound the religion of their community as handed down in a definite region and in a definite milieu. UP to the present day the chronology of their works and their mutual relations constitute vexed problems. Three *Samhitās* which through the centuries have been accorded special honour—the "three gems", *Sātvata*, *Paṇḍura* and *Jayākhyā*—are considered to be older ($\pm 600 - \pm 850$) than others which in any case date back to the 10th or 14th centuries. From internal evidence—e.g., references to local alphabets, peculiarities of regional architecture etc. and some geographical passages—it has been inferred that the *Pāñcarātra* religion must have originated and promulgated in the North of India—including Kashmir and Orissa—and subsequently spread to the Deccan and the South, where in course of time in the Dravidian countries new *saṃhitās* were produced. The oldest of the latter group seems to be the *Īśvara-Saṃhitā* which eulogizes the peculiar virtue (*māhātmya*) of Melkote in Mysore and enjoins the study of the so-called Tamil Veda. It is also the South where the *Pāñcarātra* form of worship came to be followed in the majority of Viṣṇuite temples.

The structure of these *saṃhitās*,—the same as that of innumerable epic, purāṇic and didactic works written in Sanskrit—was originally conditioned by,

2. Vide *infra*, p. 104 under 'Veda' (Ed.).

and has been traditionally preserved under, the influence of the time—honoured Indian custom of transmitting religious traditions orally. There is an instructor who reveals the doctrine (the Lord), and there is an interrogator whose intervention is in most cases restricted to more or less natural pauses in the argument. Their conversation—which constitutes the main structure of these works—is, generally speaking, a literary reproduction of tuition imparted in the traditionally Indian way. The teacher does not only answer the questions, he also amplifies and enlarges the subjects of discourse, adding injunctions and exhortations, inculcating the fundamentals of the religion, and often arguing in an assertive and dogmatic style. Since the compilers represent the discourses as historical truth the words of the teacher have great and often undisputed authority. This structure allows the compilers to combine a number of different—on the whole largely digressive—discourses and to introduce several ancient authorities famous for their authentic knowledge of the doctrine. Moreover, the *catena* of divine and prehistoric transmitters (*guruparamparā*) guarantees the reliability of the tradition, enhances the credibility of the exposition and creates the impression of corroborating the theory of gradual revelation and transmission. Episodes or digressions introduced into the body of the main argument are often interrupted by descriptive or commemorative passages, eulogies, pictures of the natural scenery of a place of pilgrimage or a famous hermitage, digressions on topics of social, cosmogonic or eschatological interest, allusions to myths, narrative chapters. In all these passages the tendency to Viṣṇuization is obvious: Vedic personages are represented as devout worshippers of Viṣṇu, manifestations of Pārvatī become Viṣṇuite figures. The mythical stories are fairly uniform: through Viṣṇu's grace or the help of Viṣṇuite sages a devout worshipper overcomes all difficulties. There is an almost continuous insistence on the Viṣṇuite character of rules and doctrines, on the preferableness of Viṣṇuite *bhakti* and the Viṣṇuite religion, of the necessity of Viṣṇu's worship.

Yet these texts do not offer a complete and systematically articulated *Pāñcarātra* theology in spite of the fact that it is a homogeneous but implicit, theological background which gives the otherwise disparate rites and liturgies sense and context. The theoretical (philosophical) substructure of the doctrine of final emancipation—the ultimate goal—is characteristic of this religious and soteriological tradition. Inseparably bound up with a theory of creation and the cyclical world process this philosophical explanation of the universe, cyclical life in the world and the possibility of final emancipation posits the awakening of the Lord's energy (*śakti*) and supreme dynamic power, *viz.* Lakṣmī, who suddenly flashes up in her dual aspect of action (*kriyā*) and matter (*bhūti*), in which she is to vitalize and govern the world. The creation of the world and the various classes of beings is represented as an evolution, as successive phases of Lakṣmī's manifestation. The first beings which come into existence are the

vyūhas, figures representing an effective arrangement of the parts of a coherent whole, each *vyūha* being Viṣṇu himself with two of his six ideal qualities (*guṇa*) becoming manifest. This characteristic doctrine is an attempt at combining a fundamental monotheistic starting-point with adorable 'doubles' or manifestations of the Highest Being that are given functions in a systematic explanation of the universe, and at the same time an attempt at harmonizing theology with mythology and elements of an evolutionist explanation of the world processes. It is taught that the world has been created in order to give souls a body and to afford them an opportunity to settle up their *karman*. There is, moreover, a pure creation, arising together with the *vyūhas* and withdrawn at the time of the Great Dissolution or even imperishable, where Viṣṇu resides in his highest heaven *Vaikuṇṭha* together with the sages and the liberated souls. The purpose of the pure creation is indeed to facilitate the release of living beings from the mundane miseries by providing them with objects of worship and meditation and holding out to them a prospect of eternal beatitude.

Much attention is paid to the various methods of realizing one's highest ambition. There are chapters on yoga, on the very important *mantras*—said to be the basis of the religious rites and to consecrate the manual acts—the meaning and function of which is often elaborately explained. Their complete mastery is one of the prerequisites for the function of a spiritual guide and teacher (*ācārya*), on whose qualifications and position these works furnish interesting information. Everybody who approaches for initiation (*dīkṣā*) should receive it, even a woman or a *sūdra* provided he is dedicated to Viṣṇu. However, the well-known bans and customs with regard to *sūdras* and outcastes are not abrogated. There are innumerable references to a variety of rites and observances, among them the observance of the manifold ritual obligations; the 'symbolical' finger and hand positions (*mudrā*), the *nyāsa* technique—the assigning of various divine powers to different parts of one's body in order to make it a fit receptacle for worship and meditation—; *maṇḍalas*, i.e. circles or diagrams which by revealing to the neophyte the secret play of the forces operating in the universe and in human beings, lead him on the way to the reintegration of consciousness. There is, further, much information on temple-building—supervised by an *ācārya*—, temple-worship and the consecration and installation ceremonies relating to the images; only when duly installed (*pratiṣṭhā*) by which the spirit of God is infused into them, they are fit for worship. In contradistinction to the iconography and the liturgies accompanying the construction of the sanctuaries the architectural technicalities have not attracted the compilers' attention. On the other hand, the religious motives that led the devotees to undertake these enterprises, the spirit that animated and directed their execution and the merit earned by those who patronize them are amply discussed.

Most important are also the festivals which do no less belong to the regular course of life than the daily rites. They are often set forth in full detail. Several descriptions of *Pāñcarātra* festivals are in accord with what is nowadays observed in Tamilnad and other regions of the South. Attention is also invited to processions, pilgrimage, holy places. Finally, many more or less passing remarks are made on correct and ceremonious behaviour, observances used in social intercourse, familiarity with the usages of the community and of good society in general, morals, ceremonies intended to promote the welfare of the king and his realm and the mutual relations between Viṣṇuism and other religions.

It is much to be hoped that Professor Smith's book will stimulate many Indologists to a thorough study of this most important literary heritage.

Utrecht,
Netherlands.

J. Gonda

LIST OF ABBREVIATIONS

<i>Agst</i> ¹	Agastya-saṃhitā (<i>ms.</i> , different from <i>Agst</i> ²)
<i>Agst</i> ²	Agastya-saṃhitā (text published in Devanāgarī script)
<i>Ahrb</i>	Ahīrbudhnya-saṃhitā (text published in Devanāgarī script)
<i>Anrd</i>	Aniruddha-saṃhitā (text published in Devanāgarī script)
<i>Bdvj</i> ¹	Bhāradvāja-saṃhitā (<i>ms.</i> , different from <i>Bdvj</i> ²)
<i>Bdvj</i> ²	Bhāradvāja-saṃhitā (text published in Devanāgarī script)
<i>Brbr</i>	Bṛhad-brahma-saṃhitā (text published in Devanāgarī script)
I II III IV	} [a work divided into four "sections," citations to chapters in each "section" given after reference to "section"-number]
(comp.)	"complete"; the śloka referred to constitute an entire chapter completely given over to the discussion of the topic; by contrast, other citations refer to passages in chapters which contain other, related or miscellaneous matters
desc./descr.	"description," "description of," "described"
disc.	"discussion," "discussion of," "discussed"
<i>Haya</i> "Ādi"	Hayaśīrṣa-saṃhitā (text published in Devanāgarī script) [a work of 4 sections, of which only the "Ādi-kāṇḍa" is currently in print]
<i>Isvr</i> ¹	Īśvara-saṃhitā (text published in Devanāgarī script)
<i>Isvr</i> ²	Īśvara-saṃhitā (<i>ms.</i> , different from <i>Isvr</i> ¹)
<i>Jaya</i>	Jayākhyā-saṃhitā (text published in Devanāgarī script)
<i>Jnmr</i>	Jñānāmṛtasāra-saṃhitā (text published in Devanāgarī script)
I II III IV V	} [a work divided into five "rātras," citations to chapters in each "rātra" given after identifying the "rātra" by number]
<i>Kpjl</i>	Kapīñjala-saṃhitā (text published in Telugu script)
<i>Ksyp</i>	Kāśyapa-saṃhitā (text published in Devanāgarī script)
<i>Laks</i>	Lakṣmī Tantra (text published in Devanāgarī script)
<i>Mark</i>	Mārkaṇḍeya-saṃhitā (text published in Devanāgarī script)
<i>Nrdy</i>	Nāradya-saṃhitā (text published in Devanāgarī script)

<i>passim/et passim</i>		"throughout" (when a topic is treated in passing throughout the chapter cited, or beyond the bounds of śloka specifically cited within a chapter)
<i>Padm</i>		Pādma-saṃhitā
"Jn"	}	[a work divided into four " <i>pādas</i> ," citations to chapters in each given after code to the " <i>pāda</i> "]
"Yog"		
"Kr"		
"Car"		
<i>Para</i>		Parama-saṃhitā (text published in Devanāgarī script)
<i>Paus</i>		Pauṣkara-saṃhitā (text published in Devanāgarī script)
<i>Pmes</i>		Pārameśvara-saṃhitā (text published in Devanāgarī script)
<i>Prmp</i>		Paramapuruṣa-saṃhitā (text published in Telugu script)
<i>Psot</i>		Puruṣottama-saṃhitā (text published in Telugu script)
<i>Psra</i>		Parāśara-saṃhitā (text published in Telugu script)
<i>q.v.</i>		" <i>quod vide</i> " (Latin, meaning "which see")
<i>Satt</i>		Sātvata-saṃhitā (text published in Devanāgarī script)
<i>Sesa</i>		Śeṣa-saṃhitā (text published in Devanāgarī script)
<i>Sndy</i>		Śaṇḍilya-saṃhitā (text published in Devanāgarī script)
I	}	[a work divided into four "sections," citations to chapters in each "section" preceded by reference to particular "section"]
II		
III		
IV		
<i>Sntk</i>		Sanatkumāra-saṃhitā (text published in Devanāgarī script)
"Br"	}	[a work currently available in four " <i>rātras</i> ," citations to chapters in respective <i>rātras</i> given after the appropriate code to that <i>rātra</i>]
"Siv"		
"Ind"		
"Rsi"		
<i>Spsn</i>		Śrīpraśna-saṃhitā (text published in Devanāgarī script)
<i>Vksn</i>		Viṣvaksena-saṃhitā (text published in Devanāgarī script)
<i>Vsnu</i>		Viṣṇu-saṃhitā (text published in Devanāgarī script)
<i>Vtlk</i>		Viṣṇutilaka-saṃhitā (text published in Telugu script)
<i>Vvmt</i>		Viśvāmitra-saṃhitā (text published in Devanāgarī script)

SUMMARY BIBLIOGRAPHY

[Reprinted from Vol. I, except the entry of Nārāyaṇa-saṃhitā]

The following list brings together bibliographical data otherwise dispersed throughout the book. In addition to consolidating and emending those data, it endeavors to bring the list of printed Pāñcarātrāgama texts up-to-date by including those titles that have been released since the central portions of this volume went to press. The new editions, reprints and recent translations ‡ are marked by an asterisk (*), proposed publications with a dagger (†).

AGASTYA-SAMHITĀ^{II}

[Agastya-Sūtīkṣṇa-saṃvāda]

(i) AGASTYA-SAMHITĀ

Editor : Vaiṣṇavarāmanārāyaṇadāsa.

Published by Seth Chotilal Lakṣmīchand Bookseller, Ayodhya,
printed at Jain Press, Lucknow, 1898.

1, [134 × 2 =] 268, 5 pp.

[Devanāgarī script]

(ii) AGASTYA-SAMHITĀ

Editor : Kamalakrishna Smṛtitīrtha.

[Publisher unknown, printer unknown], Calcutta, 1910.

[?] pp.

[Bengali script]

(iii) AGASTYA-SAMHITĀ

Editor : [rare book, unavailable ; not known].

[Publisher unknown, printer unknown], Mysore, 1957.

[?] pp.

[Kannada script]

ANIRUDDHA-SAMHITĀ

ANIRUDDHA-SAMHITĀ

Editor : A. Srinivasa Iyengar.

Published by editor, Mysore, 1956.

23, 208, 5 pp. + 1 plate.

[Devanāgarī script]

Contents—Foreword in English by editor—Introductory essay in Sanskrit
by editor—Text in Sanskrit.

‡ As of early 1975 there were still only three texts available in English translations, namely, *Jñānāmṛtasāra*, *Parama*, and *Lakṣmi*. Of these, only the *Parama-saṃhitā* text may be considered a typical example of the extant Pāñcarātra corpus as a whole. See, *infra*, descriptions, remarks and notes concerning each work.

AHIRBUDHNYA-SAMHITĀ**(i) AHIRBUDHNYA-SAMHITĀ [2 volumes]**

Editor : M.D. Rāmānujācārya, under the supervision of F.O. Schrader.

Adyar Library, Madras, 1916.

2 v. I : 74, 288 pp. ; II : 6, 485 pp.

[*Devanāgarī* script]

Adyar Library Series No. 4.

Contents—Prefatory note in English by Johan van Manen—
Introductions in Sanskrit by editor and by T.A.T. Kumāratāthācārya
—Critical text with notes and gloss by editor in Sanskrit—Index in
Sanskrit.

(ii) AHIRBUDHNYA-SAMHITĀ (2nd edn., revised) [2 volumes]

Editor : M. D. Rāmānujācārya, under the supervision of F.O. Schrader,
revised by V. Krishnamacharya.

Adyar Library and Research Centre, Madras, 1966.

2 v. I : 18, 352 pp ; II : 410 pp.

[*Devanāgarī* script]

Adyar Library Series No. 4.

Contents—Preface in English by Radha Burnier (original prefatory
note and introductions omitted in this edition)—Table of Contents in
Sanskrit—Critically edited text with notes by editor in Sanskrit—
Index in Sanskrit.

ĪŚVARA-SAMHITĀ^{II}**(i) ĪŚVARA-SAMHITĀ**

Editor : Pārthasārathi Iyengar.

Printed at Sadvidyā Press, Mysore, 1890.

4, 547 pp.

[*Telugu* script]

(ii) ĪŚVARA-SAMHITĀ

Editor : P. B. Anantacharya Swami

Printed at Sudarśana Press, Conjeevaram, 1923.

4, 667 pp.

[*Devanāgarī* script]

Śāstramuktāvali Series No. 45.

†(iii) *ĪŚVARA-SAMHITĀ*

[Proposed new critical edition in *Devanāgarī* script by V. Swaminathan utilizing above printed editions plus variant readings from six manuscripts from various places, accompanied by "*Sāttvatārthaprakāśikā*", a commentary by Alasinga Bhattacharya, also critically edited ; to be published by Kendriya Sanskrit Vidyāpeetha, Tirupati. No details available re : publication target date.]

KAPIÑJALA-SAMHITĀ(i) *KAPIÑJALA-SAMHITĀ*

Editors : Rāghavācārya and Gopālācārya.

Published by editors with assistance of T. Subbarao, printed at K.C.V. Press, Cuddapeh, 1896.

6, 90 pp.

[*Telugu* script]

(ii) *KAPIÑJALA-SAMHITĀ*

Editors : P. Sītārāmānujācārya and G. C. Śrīnivāsācārya.

The Publication of the Literary Pride of India [No. 1]. [1932 ?]
48, 10, 36, 155, 4 pp. + plates.

[*Telugu* script]

Contents—Introduction in *Telugu* by editors jointly—Detailed tables of contents, text with variant readings, two appendices in *Sanskrit*.]

(iii) *KAPIÑJALA-SAMHITĀ*

[At least one other version is reported to have been printed, that one from A. G. Press in *Telugu* script, Vijayawada (and/or Dehalepur), 1930-1931. Not seen : no other data on editor, publisher, contents.]

*KĀŚYAPA-SAMHITĀ**KĀŚYAPA-SAMHITĀ*

Editor : Śrī Yathiraja Sampathkumaramuni of Melkoṭe.

Published by editor, printed at the Kabeer Printing Works, Triplicane, Madras, 1933.

2, 4, 2, 28, 4, 144, 20 pp.

[*Devanāgarī* script]

Contents—Foreword in *English* by G. R. Josyer—Introduction in *Sanskrit* by M. Cakravartī Tirumalācārya and A. Śrīnivāsasvāmī—Detailed table of contents by editor—Text with variant readings.

JAYĀKHYA-SAMHITĀ**(i) JAYĀKHYA-SAMHITĀ**

Editor : Embar Krishnamacharya.

Oriental Institute, Baroda, 1931.

78, 47, 454 pp. + chart, diagram.

[*Devanāgarī* script]

Gaekwad's Oriental Series, Vol. 54.

Contents—Foreword in English by B. Bhattacharya—Sanskrit Introduction by editor—Critical text—Indices.

***(ii) JAYĀKHYA-SAMHITĀ**

2nd edition (reprint) ; with an additional foreword to the second edition by B. J. Sandesara [remainder duplicated by photo offset process].

Editor : Embar Krishnamacharya.

Oriental Institute, Baroda, 1967,

[*Devanāgarī* script]

2, 78, 47, 454 pp. + 2 diagrams.

Gaekwad's Oriental Series, Vol. 54.

JÑĀNĀMṚTASĀRA-SAMHITĀ [“ NĀRADAPĀÑCARĀTRAM ”]**(i) THE NĀRADA PAÑCHA RĀTRA IN THE ORIGINAL SANSCRIT**

Editor : Rev. K. M. Banerjea.

Asiatic Society of Bengal, Calcutta, 1865.

9, 371 pp.

[*Devanāgarī* script]

Bibliotheca Indica Series, Vol. 38.

Contents—Introduction to the Narada Pancha Ratra by editor in English—Text in Sanskrit.

(ii) NĀRADAPĀÑCARĀTRA WRITTEN BY MAHARISHI NĀRADA.

Editor : Śrīnāthacandra Śiromaṇi.

Published by Saṃvādajñānaratnākar Press (owned by Bhuvan-chandra Vasāka), Calcutta, 1887.

“ Available at Bombay with Saṃskṛta Pustakālaya, Kalbadevi Road, Bombay, with Paṇḍit Jyeṣṭhārām Mukunda ”

3, 362 pp.

[*Devanāgarī* script]

Contents—Table of Contents—Text in Sanskrit.

(iii) ŚRĪ NĀRADA PAÑCARĀTRAM : THE JÑĀNĀMṚTASĀRA-SAMHITĀ

Translator : Swami Vijnanananda.

Panini Office, Allahabad, 1921

8, 256, 16 pp.

[English translation]

Sacred Books of the Hindus, Vol. 23.

*(iv) [Photo offset reprint of the above entry, “(iii),” of recent date in 1970's. No details of publisher, distributor.]

NĀRADIYA-SAMHITĀ

* *NĀRADIYA-SAMHITĀ*

Editor: Raghava Prasad Chaudhary.

Kendriya Sanskrit Vidyapeetha, Tirupati, 1971.

14, 13, 583 pp. + diagrams, charts.

[Devanāgarī script]

Kendriya Sanskrit Vidyapeetha Series No. 15.

Contents—Sanskrit Introduction by editor—Detailed table of contents
—Critical Text with notes—Appendices.

NĀRĀYAṆA-SAMHITĀ

NĀRĀYAṆA-SAMHITĀ

Editor: N. C. H. Raghunathacharya.

Śrībhāṣya Bhagavadviṣayācārya Pīṭha, Srirangam, 1970

26, 298 pp.

[Telugu script]

Contents—Preface in Telugu by editor—Statement by publisher—Detailed Table or Contents—Text in Sanskrit based on an incomplete manuscript, with marginal guide to contents, occasional footnotes.

PARAMA-SAMHITĀ

PARAMA-SAMHITĀ

Editor and translator: S. Krishnaswami Aiyangar.

Oriental Institute, Baroda, 1940.

47, 208, 230, 2, 14 pp.

[Devanāgarī script, and
English translation]

Gaekwad's Oriental Series, Vol. 86.

Contents—Sanskrit Foreword by S. Rajagopalacharya—Detailed table of contents in Sanskrit—Critical Text in Sanskrit—Index in Sanskrit
—Preface, introduction and translation.

*PARAMAPURUṢA-SAMHITĀ**PARAMAPURUṢA-SAMHITĀ*

Editors: P. Sitārāmānujācāryulu and G. C. Śrīnivāsācāryulu.

The Publication of the Literary Pride of India, Bhadrācalam.
[1938 ?]

8, 8, 8, 29, 158 pp. incl. 2 plates.

[Telugu script]

The Publication of the Literary Pride of India, No. 4.

Contents—Preface in Telugu by chief editor—Detailed table of contents—Text with variant readings and gloss—Appendices.

*PARĀŚARA-SAMHITĀ**PARĀŚARA-SAMHITĀ*

Editor : K. K. Raghavacharya.

Printed by editor at Vāgīśvarī Press, Bangalore, 1898.

9, 153 pp.

[Telugu script]

Contents—Detailed table of contents—Text with marginal sub-headings.

PĀDMA-SAMHITĀ / PĀDMA TANTRAM(i) *PĀDMA TANTRAM*

Editor : S. Parthasarathi Ayyangar.

Printed by editor at Sadvidyā Press, Mysore, 1891.

649 pp.

[Telugu script]

(ii) *PĀDMA TANTRAM*

Editor : S. Parthasarathi Ayyangar

Printed by editor at Sadvidyā Press, Mysore, 1912.

4, 649 pp.

[Telugu script]

[Appears to be a reprint of preceding entry, “ (i). ”]

(iii) *PĀDMA-SAMHITĀ*

Volume Two.

Editor: Ethiraja Sampatkumara Ramanujamuni.

Published by editor, printed at G.R.C. Press, Madras, 1924.

68, 526 pp. + 1 plate

[Telugu script]

Contents—Detailed table of contents in Sanskrit—Text with variant readings of “ Caryāpāda ”.

(iv) *PĀDMA-SAMHITĀ*

Volume One.

Editor : Ethiraja Sampatkumara Ramanujamuni.

Published by editor, printed at V. Naid and Co., Bangalore, 1927.

42, 336 pp. + 2 plates

[*Telugu script*]

Contents—Preface in Sanskrit by editor—Detailed table of contents—Text with variant readings of “Jñānapāda,” “Yogapāda,” and “Kriyāpāda,”

(v) *PĀDMA-SAMHITĀ*

Editor : [no name appears; evidently a companion volume to “(vii),” below, therefore produced from a previous edition, dated “1887”].

Printed at Coronation Press, Mysore. [1961 ?]

88 pp.

[*Telugu script*]

Contents—Text in Sanskrit of “Jñānapāda” and “Yogapāda,”

*(vi) *PĀDMA-SAMHITĀ*

[Second Part (?).]

Editor : G. R. Josyer.

Published by G. R. Josyer, The International Academy of Sanskrit Research, Mysore, 1969.

[300 pp. reported : not seen]

[*Telugu script*]

Contents—Text in Sanskrit of “Jñānapāda,” “Yogapāda” [same as entry “(v),” above] and “Kriyāpāda”—Index.

(vii) *PĀDMA-SAMHITĀ*

Third Part.

Editor : [no name appears, but stated to be a reprint of an 1887 edition].

Published by G. R. Jyautisika, International Academy of Sanskrit Research, printed at Coronation Press, Mysore, 1965.

2, 32, 538 pp. + 1 plate

[*Telugu script*]

Contents—Text in Sanskrit of “Caryāpāda.”

(viii) *PAÑCARĀTRAPRĀSĀDAPRĀSĀDHANAM : A PAÑCARĀTRA TEXT ON TEMPLE-BUILDING*

Editor : H. Daniel Smith.

Published by editor, printed at Rathnam Press, Madras, 1963.

28, 200 pp. + 2 plates

[*Devanāgarī script*]

Contents—Detailed table of contents—Acknowledgements—Foreword in English by editor—Introduction in Sanskrit by T.S.M. Varadarāja-bhaṭṭar, Chief-Arcaka, Śrī Varadarājaswamy Temple, Kāñcīpuram—Critical Text in Sanskrit with notes and gloss in English by editor of chs. 1-10 of “Kriyāpāda.”—Bibliography describing in English texts used by editor—Corrigenda.

*(ix) *PĀDMA-SAMHITĀ*: PART ONE

Editors : Mrs. Seetha Padmanabhan and R. N. Sampath.

Published by Pāñcarātra Pariśodhana Pariṣad, Madras, 1974.

14, 14, 216, 61, 56 pp. illustrations, fold-out, color insert.

[*Devanāgarī* script]

Pāñcarātra Pariśodhana Pariṣad Publication Series No. 3.

Contents—Tables of contents in English—Acknowledgements in English—Foreword in English by R. N. Sampath—Introduction in English by Mrs. Seetha Padmanabhan—Detailed table of contents of text in Sanskrit—Sanskrit text of “Jñānapāda,” “Yogapāda,” and “Caryāpāda” with variant tradings by editors—Index in Sanskrit—Appendices with charts, diagrams, tables, lines-drawings.

PĀRAMEŚVARA-SAMHITĀ

PĀRAMEŚVARA-SAMHITĀ

Editor : Śrī U. Ve. Govindācārya.

Published by editor, printed at Śrī Vilāsam Press, Śrīraṅgam, 1953.

2, 8, 34, 5, 4, 30, 64, 286, 4 pp. + 3 plates.

[*Devanāgarī* script]

Contents—Preface in English by S. Krishnaswami Iyengar—Preface in Sanskrit by editor—Detailed table of contents in Sanskrit—Text with notes—Addenda both front and back including many lists in Sanskrit, charts, over fifty diagrams by editor.

PURUṢOTTAMA-SAMHITĀ

PURUṢOTTAMA-SAMHITĀ

Editor : P. Sītārāmācārya.

The Publication of the Literary Pride of India, Bhadrācalam, 1932.

48, 8, 198, 38, 54 pp. + 4 plates.

[*Telugu* script]

Contents—Various letters, notices, notes in Telugu inserted front and back of central text—Sanskrit Text with variant readings.

PAUṢKARA-SAMHITĀ

PAUṢKARA-SAMHITĀ: ONE OF THE THREE GEMS IN PANCHARATRA.

Editor : H. H. Śrī Yatirāja Sampatkumāra Rāmānujamuni of Melkoṭe.

Published by A. Śrīnivāsa and M. C. Thirumalachariar, Bangalore, 1934.

2, 8, 22, 272, 2 pp.

[*Devanāgarī* script]

Contents—Foreword in English by T.E. Satakopacharya—Introductory matters, table of contents and compilation of authoritative quotations by editor in Sanskrit—Text in Sanskrit with variant readings, notes by editor.

BRHAD-BRAHMA-SAMHITĀ

(i) *BRHAD-BRAHMA-SAMHITĀ*

Editor : [title page not available].

[Publisher and Printer unknown], Banaras, 1909.

[?] pp.

[*Devanāgarī* script]

(ii) *BRHAD-BRAHMA-SAMHITĀ*

Editor : [no mention on title-page or elsewhere].

Śrīveṅkateśvara Nilaya Press, Tirupati, 1909.

8, 276 pp.

[*Telugu* script]

(iii) *BRHAD-BRAHMA-SAMHITĀ*

Editor : Venegavkar Sankar Sastri.

Ānandāśrama Press, Poona, 1912.

179 pp.

[*Devanāgarī* script]

Ānandāśrama Sanskrit Series No. 68.

BHĀRADVĀJA-SAMHITĀ¹¹

(i) *BHĀRADVĀJA-SAMHITĀ*

Editor : [known copies all lack title-page; name unknown].

[Publisher unknown], printed at Sadvidyā Press, Mysore, 1894.

[?], 133 pp.

[*Telugu* script]

(ii) *NĀRADAPAÑCARĀTRA (BHĀRADVĀJA-SAMHITĀ)*

Editor : Khemaraja Śrīkṛṣṇadāsaśreṣṭhī.

Published by editor, printed by Veṅkateśvara Steam Press, Bombay,
Samvat 1962/Śaka 1827 [= 1905 ?].

4, 212 pp.

[*Devanāgarī* script]

(iii) *BHĀRADVĀJA-SAMHITĀ*

Editor : [rare book, unavailable; name unknown].

[Publisher unknown], printed at Anand Press, Madras, 1912.

[?] pp.

[*Devanāgarī* script]

(iv) *BHĀRADVĀJA-SAMHITĀ*

Editor : Pañcanadiya Vedānta Govindācārya Miśra.

Published by editor, Calcutta, 1922.

[?] pp.

[*Devanāgarī* script]

Contents—Text with notes—Commentary by editor in Hindi.

MĀRKAṆḌEYA-SAMHITĀ

**MĀRKAṆḌEYA-SAMHITĀ*

Editor : C. V. Seshacharyulu.

Published by Executive Officer, Śrī Lakṣmīnarasimhasvāmivan
Devasthānam, Yadagirigutta, A. P. ; printed at Tirumala-Tirupati
Devasthānam's Press, Tirupati ; 1975.

[?], 252, [?] pp.

[*Devanāgarī* script]

Contents—Editor's Foreword in Sanskrit—Acknowledgements in English
—Introduction in Sanskrit—Text in Sanskrit with variant readings and
critical notes by editor—Appendices (2)—Indices (4)—Errata.

LAKṢMĪ TANTRA

(i) *LAKṢMĪ TANTRA*

Editor : Iyyam Aiyengar of Maṇikarṇikā.

Published by Śrīraṅgapattanam Pārthasārathi Aiyengar, printed at
Sadvidyā Press, Mysore, 1888.

22, 246 pp.

[*Telugu* script]

(ii) *LAKṢMĪ-TANTRA : A PĀÑCARĀTRA ĀGAMA*

Editor : V. Krishnamacharya.

Adyar Library and Research Centre, Madras, 1959.

8, 55, 324 pp.

[*Devanāgarī* script]

Adyar Library Series, Vol. 87.

Contents—Preface in English by Ann Kerr—Sanskrit Introduction by editor—Detailed table of contents in Sanskrit—Critical text with gloss by editor—Appendices.

*(iii) *LAKṢMĪ TANTRA : A PĀÑCARĀTRA TEXT*

Translator : Sanjukta Gupta.

Published by E. J. Brill, Leiden, 1972.

36, 398 pp. + 3 fold-out charts

[English translation]

Content—Detailed table of contents—Introduction by translator—Text in translation with notes—Indices.

VIŚVĀMITRA-SAMHITĀ

* *VIŚVĀMITRA-SAMHITĀ*

Editor : Undemane Shankara Bhatta.

Kendriya Sanskrit Vidyapeetha, Tirupati, 1970.

40, 480 pp. + illustrations, charts.

[Devanāgarī script]

Kendriya Sanskrita Vidyapeetha Series No. 13.

Contents—Introduction in Sanskrit by editor—Detailed table of contents in Sanskrit—Critically edited text with notes by editor with 4 illustrations—Appendices (including indices and 4 fold-out charts).

VIṢṆU-SAMHITĀ

VIṢṆU-SAMHITĀ

Editor : T. Gaṇapati Śāstrī.

Trivandrum University, Trivandrum, 1925.

10, 249, 6 pp.

[Devanāgarī script]

Trivandrum Sanskrit Series No. 85.

VIṢṆUTILAKA-SAMHITĀ

VIṢṆUTILAKA-SAMHITĀ

Editor : K. I. Rāghavācārya and Vājapeyam Kṛṣṇa Śāstrī.

Published by the editors, distributed by Bangalore Book Depot, Bangalore, 1896.

16, 231 pp.

[Telugu script]

*VIŠVAKSENA-SAMHITĀ** *VIŠVAKSENA-SAMHITĀ*

Editor : Lakshmi Narasimha Bhatta.

Kendriya Sanskrit Vidyapeetha, Tirupati, 1972.

6, 17, 479 pp. + illus.

[*Devanāgarī* script]

Kendriya Sanskrita Vidyapeetha Series No. 17.

Contents—Foreword in Sanskrit by editor—Table of [contents in Sanskrit—Critically edited text with notes—Indices and line-drawings, diagram.

ŚĀṆḌILYA-SAMHITĀ(i) *ŚĀṆḌILYA-SAMHITĀ*: *BHAKTI-KHAṆḌA* [Parts One and Two]

Editor : Ananta Sastri Phadake.

Published by Government Sanskrit Library, Benares, 1935/1936.

2 v. I : 6, 124 pp. ; II : 50, 170, 4 pp.

[*Devanāgarī* script]

The Princess of Wales Saraswati Bhawana Texts No. 60 (pts. 1, 2).

Contents—Introduction in Sanskrit by editor—Text with notes—Indices and charts.

(ii) *ŚĀṆḌILYA-SAMHITĀ*

Editor : [book not seen : details unknown].

[Publisher not known], Bombay, 1887.

[?] pp.

[*Devanāgarī* script]

Contents—“ Fifth Khaṇḍa ” of fifteen chapters.

*ŚEṢA-SAMHITĀ**ŚEṢA-SAMHITĀ*

Editor : L. Śrīnivāsācārya.

Published by Mysore Dharmasamsthā, Mysore, 1935.

10, 231 pp.

[*Devanāgarī* script]

Contents—Preface in Kannada by editor—Table of contents in Sanskrit—Text in Sanskrit.

ŚRĪPRAŚNA-SAMHITĀ(i) *ŚRĪPRAŚNA-SAMHITĀ*

Editor : G. Rāmasvāmi Bhaṭṭācārya.

Published by editor, Printed at Maṅgalavilsāsa Press, Kumbha-
konam, 1904.

4, 152 pp.

[*Grantha* script]

* (ii) *ŚRĪPRAŚNA-SAMHITĀ*

Editor : Mrs. Seetha Padmanabhan.

Kendriya Sanskrit Vidyapeetha, Tirupati, 1969.

14, 4, 96, 522 pp.

[*Devanāgarī* script]

Kendriya Sanskrita Vidyapeetha Series No. 12.

Contents—Foreword in English by V. Raghavan—Introduction in
English by editor—Detailed table of contents in Sanskrit—Critically
edited text with notes—Addenda (incl. charts, lists, index.).

SANATKUMĀRA-SAMHITĀ

* *SANATKMĀRA-SAMHITĀ OF THE PĀÑCARĀTRĀGAMA*

Editor : V. Krishnamacharya.

Adyar Library and Research Centre, Madras, 1969.

25, 534 pp.

[*Devanāgarī* script]

Adyar Library Series, Vol. 95.

Contents—Foreword in English by V. Raghavan—Detailed table of
contents in Sanskrit—Critically edited text with notes—Index.

SĀTTVATA SAMHITĀ

SĀTTVATA-SAMHITĀ

Editor : P. B. Anantācārya.

Published by editor, printed at Sudarśaṇa Press, Conjeevaram, 1902.

8, 287 pp.

[*Devanāgarī* script]

“ Śāstramuktāvali ” No. 15.

HAYAŚĪRṢA-SAMHITĀ

(i) *HAYAŚĪRṢA-SAMHITĀ : “ ADI-KĀṆḌA ”* [Volume One and Two]

Editor : Bhuban Mohan Sāṅkhyatīrtha.

Published by Varendra Research Institute, Rajshahi (East Bengal/
East Pakistan) [Bangladesh], 1952/1956.

2 v. I : 12, 88, 4 pp.; II : 6, 120, 2 pp.

[*Devanāgarī* script]

Contents—Foreword in English by Dines Chandra Bhattacharya—
Table of contents in English [v. 1]—Introductory note in English by
Kshitis Chandra Sarkar [v. 1]—Critical text with notes and variant
readings [chs. 1-14 v. 1]—Prefatory note in English by Kshitis
Chandra Sarkar [v. 2]—Critical text with notes and variant readings
[chs. 15-44, v. 2].

*(ii) *HAYAŚĪRṢA-SAMHITĀ* : “ *ĀDI-KĀṆḌA* ”

Editors : Kali Kumar Dutta and Kalyan Kumar Dasgupta.

Published by Asiatic Society of Bengal, Calcutta, 1975/6.

[?], 140, [?] pp.

[*Devanāgarī* script]

Bibliotheca Indica Series

Contents—Introductory materials in English by editors—Critically
edited text with notes—Appendices.

- †(iii) *HAYAŚĪRṢA-SAMHITĀ* : Dr. Kali Kumar Dutta, co-editor of
“ *SAMKARṢAṆA-KĀṆḌA* ” “ (ii), ” above, has finished critical
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(ii) *MAHABHARATA-SAMHITA: UTTARA-KANDA*

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ANNOTATED INDEX

अङ्कुरार्पण (*Aṅkurārpaṇa*) “Germination rites”.

A ritual used as an auspicious omen before many major liturgies are commenced ; involves the germination of seedlings planted at night 3 or more days before the festival is scheduled to commence. (See K. Rangachari's *The Sri Vaiṣṇava Brahmins* : pp. 103 ff., 115 ff., 150).

See under : aṅkurārpaṇakrama, aṅkurārpaṇabheda, pālikā. See also : kautukabandha ; pratisarabandha ; śakuna.

अङ्कुरार्पणक्रम (*Aṅkurārpaṇakrama*) “How to perform aṅkurārpaṇa-rites”.

*Agst*¹ VI: 3—27a ; *Anrd* XIII : 29 (oṣadhi – mantra) ; *Kpj*¹ XXI: 1 – 28 ; *Padm* “ Kr ” XXIV: 25b-99, “ Car ” XIX: 52-54 (Prāyaścittas for mistakes in°) ; *Pmes* XVI: 55-203 *passim* (mahotsava) ; *Psot* XII: 12-21a (mṛtsaṅgraha), XIII: 1-10 ; *Bdvj*¹ III-IV ; *Mark* XIII: 1ff., 7, 13a (when), XXIX: *passim* (Prāyaścitta for mistakes in°) ; *Vtlk* VII: 7-38 ; *Vksn* XXV: 1-59 (comp.) ; *Spsn* XIX: 24-36, XX: 1-6, XXII: 25-43, 44-113, XXXI: 2-67, XXXVII: 62-66 (dismantling rites at the end of mahotsava) ; *Sntk* “ Śiva ” IX: 1-19a.

अङ्कुरार्पणभेद (*Aṅkurārpaṇabheda*) “Different types of aṅkurārpaṇa-rites”.

*Agst*¹ VI: 3 (utsava) ; *Agst*² XIV: *passim* (agnikārya), XVII: (dīkṣā) ; *Anrd* IV: 12ff. (dīkṣā), XIII: 7-33 (pratimāpratiṣṭhā), XX: 21ff. (dhvajārohaṇa), XXI: 6-42 (mahotsava) ; *Isr*¹ X: 78-226 (mahotsava), XV: 18a (snapana), XVI: 292 (prāsādapraṭiṣṭhā), XXI: 75 ff. (dīkṣā) ; *Padm* “ Kr ” V: 44 (prathameṣṭakā), XXIV: 25b-99 (pratimāpratiṣṭhā), XXX: 2 (Lord's marriage festival) ; “ Car ” XI: 1-2, 55-61 (mahotsava) ; *Pmes* XVI: 55-203 (mahotsava) ; *Psot* XII: (pratimāpratiṣṭhā) ; *Mark* XIII: 2 (typology), XIII: 13b-17a (Praṭiṣṭhā of icons and instruments), XXIII: 7-10 (pavitrārohaṇa) ; *Vvmt* XVII: 185-252, XVIII: 56-57, XIX: 7 ; *Vsnu* XV: 28-43, 54-57 (pratimāpratiṣṭhā) ; *Vtlk* VI: *passim* (bālālaya and pratimāpratiṣṭhā), VIII: 78ff (utsava) ; *Vksn* XXVIII: 3-24 (amāvāsyotsava) ; *Spsn*: XIX: 24-36, XXI: 1 (prāsādapraṭiṣṭhā), XXXI: 2-68 (mahotsava), XXXVIII: 4, XXXIX: 4a (utsava), XLII: 59 (pavitrārohaṇa), XLV: 14 (ḍolotsava) ; *Sntk* “ Śiva ” IX: 1-19a (utsava).

अक्षमाला (*Akṣamālā*) A “rosary”, usually consisting of 108 beads.

All the letters “ a ” to “ kṣa ” are here “ garlanded ” together, for use in reciting *mantras*. The central start-bead is called “ *meru* ”.

Jaya XIV: 5b-76a, 90-95a (how made; symbolism and pratiṣṭhā); *Padm* "Kr" XXXI: 21b-54 (pratiṣṭhā); *Laks* XXXIV: 35, XXXIX: 33-47 (how made; used secretly in pūjā), XL: 2-17 (pratiṣṭhā); *Vtlk* VII: 677-682 (pratiṣṭhā). See also: Japa.

अग्नि (Agni) "Fire; one of the eight directional deities (Southeast)".
See under: agnikārya; vahni (synonym); homa. See also: dihmūrti.

अग्निकार्य (Agnikārya) "Kindling the sacrificial fire (Sometimes called agnivinyāsa)".

*Agst*² XIV: *passim*; *Anrd* XVIII: 1-29 a; *Isvr*¹ V: 47-258, XVIII: 454 ff (pratiṣṭhā); *Jaya* XV: 1-264; *Nrdy* VII: 29-37 (dikṣā); *Para* V: 64-67, XX: 1-64 (comp.), XXIX: 39b-43; *Psra* V: 192-301, XXI: 92-93; *Padm* "Car" IV: 1-71a (comp.); *Pmes* VII: 1-255; *Psot* XXXI: 1-35a (comp.); *Paus* XXVIII: 10-51, XXXI: 124-169a (after Viṣṇu-śayana), 169b-199 (nitya); *Brbr* IV.iii: 1-137 (comp.) (vahniyoga); *Mark* XVI: 1-39 (comp.); *Vvmt* XI: 35-37 (desc.); *Vsnu* VIII: 29-86 *passim*; *Vksn* XV: 71-80 (Nyāsa for°), XX: 266-269.

See also: pitṛsaṁvibhāga, saṁskāra², sruva, hutāśana, homa etc. See further: kuṇḍa, agnisamskāra.

अग्निसंस्कार (Agnisamskāra) "Ritual purification of the fire, analogous to human saṁskāra-rites".

Kpjl XII: 70b-85 (mentions 16 saṁskāras to an image during pratiṣṭhā), XVI: 1-47 a (comp.) (mentions 16 saṁskāras); *Pmes* VII: 105-140 (mentions 12 saṁskāras); *Paus* XXVIII (hutāśanayonivibhāga); *Brbr* IV.iii: 47-55 (mentions 18 saṁskāras); *Vvmt* XI: 47-52a; *Vtlk* V: 230 *et. seq.* (mentions 8 saṁskāras); *Vksn* XV: 32-68. See also: agnikārya, kuṇḍa.

अग्नीषोम (Agnīṣoma) "A form taken by the Lord".

Laks XXIV: 16 (source of Tārakamantra), XXIX: 1-54 (a variation of Tāraka-mantra); *Satt* XII: 42-43, 89 (contemplation of°). See also: Śriyaḥ pati, haṁsa.

अधिवास (Adhivāsa) "A preparatory ceremony to invoke the presence of a deity in an image or other object prior to its special use in worship".

*Isvr*¹ XIV: 170-198 (pavitrotsava); *Nrdy* XV: 35-79 *passim* (part of pratiṣṭhā); *Vsnu* XVII: 14-115 (prāṇapratīṣṭhā); *Vtlk* V: 112b ff. (during puṇyāha), VIII: 43-57 (utsava); *Satt* XVIII: 22 ff. (dikṣā); *Haya* "Ādi" XXXVII: *passim* (prāṇapratīṣṭhā). See also: āvāhana, āhvāna; pratiṣṭhā, etc.

अध्यापक (*Adhyāpaka*) “Person hired as part of temple staff to chant Vedas, recite prabandhas, stotras, etc.”.

Prmp II: 54-76a (– lakṣaṇa). *See also*: arcaka, dharmakartā, paricāraka, pācaka, hastaka.

अनन्त (*Ananta*) “The Lord’s serpent-couch, sometimes worshipped as a separate deity; also called Śeṣa, Ādiśeṣa, one of the “nityasūris” along with Viṣvaksena, Garuḍa, *et al.* [q.v.].

*Isvr*¹ IX: 98, XXIV: 198-199; *Psra* XIX: 7; *Pmes* XI: 100-101a; *Paus* IV: 157, XXIV: 24-26 (described); *Sesa* XXVIII: 5; *Satt* XII: 5-8.

अनाप्त (*Anāpta*) “A group title of Vaiṣṇavas; implies a contrast with those who are not as strictly orthodox as the “āptas”; *cf.* ārambhin, sampravartin”.

Jaya XXII: 34b-35a. *See also*: Vaiṣṇava.

अनिरुद्ध (*Aniruddha*) “One of the four vyūhās [q.v.] mentioned, described and invoked throughout the Saṁhitā-literature. Note also, very occasionally a name given to a dark color, *e.g.*, *Vsvk* VI: 27-28, in the same way that the other names (Pradyumna, Saṁkarṣaṇa, Vāsudeva) are sometimes associated with colors (see varṇa² [q.v.])”.

*Isvr*¹: 125-126, 130; *Jaya* XXXI: 31-38 (Prayogic uses of Aniruddha mantra, called here an *upāṅga*-mantra); *Psra* XIII: 111; *Padm* “Kr” XVI: 38b; *Brbr* I.xiii: 172-186 (cosmic form described); *Mark* V: 24b, VIII: 2; *Vsnu* VI: 67b; *Vksn* XI: 22-30, XX: 141; *Haya* “Ādi” XXI: 96-100. *See also*: mūrti, vyūha²; Pradyumna, Vāsudeva, Saṁkarṣaṇa. *See further*: varṇa².

अनुयाग (*Anuyāga*) “An auxiliary sacrifice”.

Anrd XVIII: 48 f.; *Isvr* VI: 62-70. *See also*: yāga.

अनुलोम (*Anuloma*) “The principals in and the offspring of a union between a higher class male and a lower class female”.

Padm “Car” I: 33-44 (duties; eligible for dīkṣā); *Vsnu* XXIX: 72 (may be given mantras and dīkṣā); *Vtlk* III: 16-25a (identification). *See also*: pratiloma; varṇa¹.

अन्तर्बलि (*Antarbali*) “Bali-offerings to be made inside temple-precincts only, thus to be differentiated from regular bali-offerings [q.v.]”.

Mark XVII: 2-27 passim (as part of nityotsava); *Vilk V: passim*. See also: bali, nityārcana, devatā, parivāradēvatās, bhūtagaṇa.

अन्तर्याग (Antaryāga) “Overt, liturgical worship”.

See under: bāhyayāga, pūjā, etc. See also: mānasayāga.

अन्न (Anna) “Food”.

See under: āhāra, naivedya.

अभिगमन (Abhigamana)

See under: pañcakāla.

अभिषिक्त (Abhiṣikta) “Technical name given to one who has undergone adhyara-type of dīkṣā”.

Sntk “Ind” IV: 39-43, 53b-54. See also: Vaiṣṇava.

अभिषेक (Abhiṣeka) “A specific bath for sanctification, using special vessels”.

Anrd XI (nitya), XIV: esp. 24-50 (pratiṣṭhā), XIX: 82-84 *passim* (paras-nāpana), XXIX: 1-11 (śānti); *Ahrb* X\XIX: 1-32 (mahābhiṣeka, equivalent to all other forms of Sudarśana worship); *Isvr*¹ X: 73-74 (mahotsava), XVI: 344-387 (mantras for); *Kpjl* XII: 60b-70a (pratiṣṭhā); *Ksyp* XII: 1-63 (comp., all-purpose, special effects against snake-bites); *Jaya* XVIII *passim* (esp. 36-69a, as part of dīkṣā), XIX *passim*; *Nrdy* IX: 341-343a (last step in dīkṣā), X: 1-53 (comp.); *Padm* “Car” VIII: 1-231a (general treatment; for 108 pots see 188-197, for 49 pots see 198-201a, for 25 pots see 201b-228), IX: 1-139a (1008 pots); *Laks* XLI: 60-63; *Vsnu* XI: 1-82a, XVI: 94b-112 (pratiṣṭhā); *Vksn* XXVIII: 72-94, 95-105a (amāvāsyotsava); *Sdly* IV.xii: 1-51; *Spsn* XXVII: 1-137a (comp., during pratiṣṭhā), XL: 1-14 (jīrṇoddhāra); *Satt* XX: 1-40 (comp.). See also: snapana, snāna, samprokṣaṇa; kalaśa, kumbha, pātra; dīkṣā; utsava.

अर्चक (Arcaka) “One who is qualified to perform worship in Viṣṇu, Śiva, Gaṇapati, etc., temples”.

Anrd XXIX: 17b (unmarried man unfit for worship of God); *Prmp* II: 1-100 (how many and who is to serve a temple under normal conditions; see 40b-53: Sthānācārya, a priest especially chosen at a temple to oversee religious routines), III: 1-92 (rights and privileges of), V: 1-70 (dharmakartā; dharmā-

dhikārin), also: Appendix B (part of Ch. III) for funeral of *; *Prmp* *passim* in its entirety, seems to have been written by an arcaka; *Padm* “Kr” II: 61b-66a; *Pmes* XIX: 553-572a (qualification and number required for both temple and home-worship; also known as Bhaṭṭācārya); *Paus* III: 124-128 (pañcasam-skāras emphasized); *Vilk* VI: 58b-61a; *Spsn* XVI: 4-13a. *See also*: adhyāpaka, ācārya, dīkṣita, dharmakartā, paricāraka, pācaka, sādḥaka, hastaka.

अर्चन (Arcana) “Ceremonial worship or praise offered to the Lord”.

*Agst*¹ V: II: 1-86a (mental); 68b-86 (liturgical); VI (comp.): utsava; *Kpjl* XV: 1-69a; *Nrdy* XI: 3a-11 (when, under what circumstances and how); *Para* IV: 25b-26 (8 places of worship mentioned); *Pmes* VIII: 1-215 (comp. worship to Garuḍa and Viṣvaksena); *Paus* XXV: 1-41a (general worship of maṇḍala—designs), XXVI: 1-60 (general worship of maṇḍala-5 parts); *Bdvj*¹ IX: (brief sketch in 9 verses); *Mark* XV: 17-40 (nitya); *Vsnu* VI: 22-60 (4 places of worship mentioned—maṇḍala; sthaṇḍila; arcā and hṛd), 61-80a (followed by homa); *Sntk* “Br” IX: 1-107 (2 types; sthāvara and asthāvara). *See also*: aṣṭāṅgapūjā, ārādhana, upacāra, dravya, nityārcana, pūjā.

अर्चा (Arcā) “Image of the Lord”.

Anrd XV: 41-42 (aṣṭabera); *Isvr*¹ XVII: 238 ff (six kinds given); *Spsn* XVIII: 1-23, esp. 18-19 (arcā—immanence philosophically justified). *See also*: ekabera, bimba, bera, pratimā, mūrti, vighraha. *See further*: entries under names of individual gods and goddesses, with special attention to passages there describing specifications (“-lakṣaṇa”) of the images; *also see*: pratiṣṭhā.

अलङ्कार (Alaṅkāra) “Decorations, jewelry, weapons, etc.”; synonyms: ābharāṇa, ābhūṣaṇa, bhūṣaṇa.

Para V: 54-55 (dhyāna: garments and jewelry); *Padm* “Kr” XX: 101b-132a (iconometry), XXXII: 62-84 (phala for offering decorations and ornaments to the Lord); *Satt* XIII: 1-34. *See also*: kirīṭa, pādukā, astra, pañcāyudha, śastra. *See further*: arcana, ārādhana, upacāra, pūjā (alaṅkārasana); bāhyayāga.

अवतार (Avatāra) “The manifestations of God on earth, for the good of creation. Generally, ten in number: Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, Paraśurāma, Rāma, Balarāma, Kṛṣṇa (or, sometimes Buddha) and Kalkin [q.v.]”.

*Agst*² III (Nārāyaṇa and his retinue, become Rāma and his retinue); *Ahrb* LVI: 1-45 *passim* (max. 39 avatāras; ref. to avatāras in mantra discussion); *Nrdy* I: 57 ff. (Their relation to Vyūhas, v. 10), V: 1-87 (mantras addressed to the 10 avatāras, incl. Buddha), XIII: 245-306a; *Psra* XV: 16b-18: (a curious list of 10 plus 4 given); *Padm* "Kr" XVII: 1-116, XVIII: 1-71 (dimensions, postures, weapons, etc., of 10 avatāras); *Psot* VIII: 40b-44 (lakṣaṇa of 10 avatāras); *Paus* XLIII: 51-70 (Location in a temple discussed *vis-a-vis*); *Brbr* I.xiii: 135 ff. (the 10 avatāras named with Kṛṣṇa); *Vksn* XI: 311-323a (general); *Spsn* IX: 75-81, XLVII: 37-58 (whence? from various Vyūhas of God); *Sntk* "Ind" III *passim*; *Haya* "Ādi" XXIII: 1-38 (comp., general iconography: 10 described, including Buddha, XVIII-XXXII. See also: Special entries by name. See further: mūrti; Vibhavadevatā; Vyūha.

अवभृत्स्नान (*Avabhṛtasnāna*) "Ceremonial bath taken by ācārya or yajamāna at the end of a yāga-performance, utsava-celebration or similar occasion".

Jaya XVI: 346-359 (śiṣya does this at the end of his dīkṣā), XX: 363-364a (done to icon after pratiṣṭhā); *Padm* "Car" X: 19b-22a (in what connection avabhṛta is to be performed); *Pmes* XV: 902; *Mark* XXI: 4, 35 (concludes on optional festival); *Vsnu* XI: 81 - 82a (an ācārya initiate does this next day), XX: 29-35 (Yajamāna takes one at the beginning of utsava; to be done also after dīkṣā and pratiṣṭhā rites (36)), 98b (implies that it is done again at the end of utsava); *Spsn* XXXVI: 124-140 (utsavabera and tīrthamūrti both taken to bathe, but only the latter one is carried into waters by the ācārya; done soon after tīrthotsava on the 9th day morning of mahotsava); *Haya* "Ādi" XL: 1-24a (comp., done after pratiṣṭhā is concluded; bath is given to the icon, apparently to mark commencement of pūjā). See also: yāga; utsava (see sub-entry avabhṛthotsava); pratiṣṭhā.

अष्टमङ्गल (*Aṣṭamaṅgala*) "Eight auspicious items to be placed in pots for any occasion".

Psot XI: 34-37. See also: abhiṣeka, dravya.

अष्टाङ्गपूजा (*Aṣṭāṅgapūjā*) "Eight-fold worship" comprising the daily liturgy.

The aṣṭāṅgas of daily worship according to the *Pārameśvara-Saṃhitā* are:

- (1) Abhigamana—greeting;
- (2) Bhoga—offerings to feet etc.;
- (3) Madhu—honey, etc.;
- (4) Annapūjana—rice offering;

- (5) Sampradāna—dividing the offered food among deserving persons;
- (6) Vahnisantarpaṇa—Fire-offerings;
- (7) Pitṛyāga—offerings to manes; and
- (8) Prāṇāgnihotra—anuyāga.

*Isvr*¹ II-VI *passim* (detailed), VI: 71-75; *Jaya* XXII: 74b-81a; *Para* IV: 44-56; *Pmes* VI-VIII, also IX: 18-185 (alternative mode of worship to the above); *Paus* XXVI (different types of bhoga only); *Spsn* XXIX: 106-130. *See also*: upacāra, dravya, pūjā, bāhyayāga, etc.

अस्त्र (Astra) “A weapon; weapons of the Lord”.

Ahrb XXX: 1-41, XL: 1-63 (102 are listed and briefly described); *Isvr*¹ VII: 204-233a, XXIV: 438-476 (descriptions for dhyāna); *Snik* “Ṛṣi” X: 1-64 (for dhyāna-śloka); *Satt* XIII: 9-25 *et passim*. *See also*: pañcāyudha, śāstra.

अहिंसा (Ahimsā) “The teaching of non-injury, generally upheld in the Pāñc.^o literature; sometimes mentioned as a requisite of yama-yogic discipline”.

Satt XVII: 327-329 (birds and animals, fed for seven days during Nara-simharakṣāvidhāna, are not to be killed for sacrificial purposes; worshippers who abide by this prohibitions will themselves grow fat and healthy). *See also*: ācāra; yoga.

आगम (Āgama) “A body of written teachings, usually sectarian in nature (e.g. Śaivāgama, Pañcarātrāgama, Vaikhānasāgama, etc.); also may be used to refer to a particular work within one of these canons.

Psot I: 9-17a (Synonym for “Pañcarātra”); *Paus* XXXIX: 1-19 (3 classes: Sāttvika, Rājasa, Tāmasa: most “ancient” is Pārameśvara, most “authoritative” is Sāttvata; terms like ‘Pāda’, ‘Kalpa’ and ‘Saṁhitā’ defined); *Bdvj*¹ I (end, ‘108 tantras’ named after ācārya-transmitters); *Satt* IX: 132b ff. (names: Pārameśvara, Pauṣkara, Vārāha, Prājāpatya), XXII: 47-55 (3 kinds: divine, sagely, human). *See also*: Tantra, Śāstra, Śāstrāvatarāṇa; Saṁhitā; Veda; Pañcarātra; Siddhānta; Vaikhānasa.

आगमसिद्धान्त (Āgamasiddhānta) “The specific teaching that is based on a particular āgamic tradition”.

See under: Siddhānta.

आचमन (Ācamana) “Sipping water thrice at the commencement of any ritual undertaking. The literature treats of this repeatedly, thus the entries here are but three examples.

Nr̥dy II: 19a (prior to daily pūjā), XI: 58a-62a; *Vsnu* VI: 1-10, 11-21 (part of daily bath); *Sntk* "Br" V: 107-117a (tarpaṇa). *See also*: ācāra.

आचार (*Ācāra*) "Conduct, customs, and rules established by elders in accordance with Śruti-Smṛti injunctions, and adjusted to meet practical necessities. For any study of ethics in the Pāñcarātra literature one should take care to look up all the "see also" entries—including especially prāyaścitta, etc."

*Agst*² XXIV (end: repetition of "Rāma" mantra atones even for murder); *Ahrb* XV: 26-76 (varṇāśramadharma); *Isvr*¹ XIX: 129 ff. (defilement of a temple), 314 (five great sins named), XXII: 1-67 (comp.); *Kpjl* III-IV (comp.); *Jaya* XVII: 1-10 *et passim*, also XXII *passim*; *Jnmr* II.vii: 14-50; *Nr̥dy* XI: 1-98a (comp.), XXIX: 1-40 (comp., re: saṃskāras); *Para* III: 40-90, XII: 1-68, XVII: 1-52, XXX *passim*; *Prmp* IV: 1-92 (comp.), VII: 1-62, VIII: 1-72; *Psra* I: 7-49, II: 1-80, III: 1-136 (comp.), IV: 1-142, XXIV: 18-22; *Padm* "Kr" XXX: 1-37a (marriage of God with Goddesses; ethics); "Car" II: 65-80, 87-88, 89, XVI: 1-96a *et passim* (general ethics), XVIII: 1-153; *Pmes* II: 1-138, XV: 871-901, XVI: 539-549; *Paus* XX: 80-121, XXV: (called vṛttivācāra), XXXI: 169-199, 258-292, XXXIII: 131 ff., XXXVI, XXXVII, XLI; *Brbr* II.iii: 52-88 (who goes to hell?), iv: 59-66 (who goes to heaven?), v: 69-99; *Bdvj*² I: 71 ff., III: 1-100 (do's including satsevā), IV: 1-100 (don'ts); *Mark* XXVII: (opening part; expiation for murder, etc.); *Vvmt* IX: 76-83; *Vsnu* XXIX: 10-52, 69-109a; *Vtlk* II: 103-110, III: 43-514, IV: 216-228; *Sdly* I.iii: 51 ff., vi: 62-81 *passim*, xi: 1-67 (comp.), xii-xiv, xix: 1-5 ('Pāñcakālas' not emphasised); II.ii-viii; III.x: 23-74 (sins of several kinds named); IV.xiv: 27-67 (sins); *Sesa* XXI: 25-33a (rules for selecting a bride), 33b-46a (vapana-shaving: when, what to shave and not to shave), 46b-49 (proper dress according to caste); *Sntk* "Br" IV-V *passim*; "Ind" IX: 1-12; *Satt* XXI: 1-61. *See also*: āhāra, niyama, prāyaścitta, yoga, varṇa, saṃskāra, sadācāra.

आचार्यकृत्य (*Ācāryakṛtya*) "Special duties other than dikṣā to be performed by an ācārya".

Isvr X: 16 ff (utsava), XI: 181-183 (mahotsava); *Prmp* II: 40b-53 (Sthānācārya: one who is especially chosen at a temple to oversee religious routines); *Padm* "Kr" XXIV: 98-99 (prāsāda-pratiṣṭhā); *Pmes* XVI: 93-95 *et passim*, 550 f. (mahotsava); *Vtlk* VII: 539-550 (pratimāpratiṣṭhā); *Satt* XVIII: 55-57a (dress for dikṣā).

आचार्यलक्षण (*Ācāryalakṣaṇa*) "Characteristics of a preceptor [ācārya]".

*Agst*² VIII; *Anrd* III; *Ahrb* XX: 1-7, XLVI: 3-11 (Purohita); *Kpjl* I: 33,

II: 1-8; *Jaya* I: 57-66, XVI: 7-10a, XVII: 46-62, XVIII: 69b-82a; *Nrdy* X: 2-3a; *Para* VII: 22-23; *Psra* I: 20, 22 f., 40 f.; *Padm* "Kr" I: 17b-19a; XXIV: 1-25a; "Car" VII: 88b-91, 92-118 (the saṃskāras by which one becomes qualified); *Psot* II: 4-8, XXII: 5, 6a; *Paus* I: 45 ff., XXXI: 95-98; *Bdvj*² I: 39-45 (See also commentary: III: 68 ff.); *Mark* XII: 1-14; *Laks* XXI: 30-36 *et passim*; *Vsnu* XVI: 5-8a; *Vtlk* VI: 3-10; *Sdly* I.vi: 69-70; II.i: 2-12; IV.i: 1-56 *passim*, ii: 1-42 (comp.), iii: 1-50 (comp.), viii: 4-16 (Purohita); *Spsn* IV: 16-18, XVI: 1-15, LI: 23b-26a; *Sntk* "Br" V: 118-125 (Four types: samayin, putraka, sādḥaka, ācārya); "Ind" IV: 53b ff., VIII-IX *passim*; *Satt* XVI: 32-35, XXII: 57-62; *Haya* "Ādi" II: 12-18, III: 1-17 (comp.), IV: 1-9. See also: ācāra, ācāryakṛtya, sadācāra; arcaka; guru; dīkṣā, dīkṣita, śiṣya; svayamdīkṣā *etc.*

आचार्यसेवा (*Ācāryasevā*) "Serving and/or honouring the ācārya".

Padm "Car" II: 69a (avoid uttering his name); *Vsnu* XVI: 1b-6a (as jaṅgama-bimba, the animated image); *Sdly* IV.iv: 1-58, v-vi, *passim*. See also: dakṣiṇā, śiṣya.

आदिशेष (*Ādiśeṣa*) "The Lord's Serpant-couch, also called Ananta, Śeṣa; one of the Nityasūries ("ever-liberated") along with Viṣvaksena, Garuḍa *et. al.* [q.v.]

See under: Ananta.

आधारशक्ति (*Ādhāra Śakti*) "The divine power supporting the Universe".

Ahrb VIII: 29-32 (identified with Sudarśana); *Jaya* VII: 2-19a (mantras); *Paus* XXII: 7-12 (dhyāna), 18-25 (mantras); *Laks* XXXVI: 1-31 (dhyāna during dīkṣā); *Satt* XVII: 122-125 (dhyāna during dīkṣā). See also: Śakti. See further: "jñāna"-entry.

आप्त (*Āpta*) "Technical name given to a group of Śrī-Vaiṣṇavas".

Jaya XXII: 28-34a (characteristics of). See also: Vaiṣṇava.

आभ्यन्तर (*Ābhyantara*) "Internalized worship".

See under: mānasayāga.

आयतन (*Āyatana*) "A location or locus of God's power; a holy place; a temple".

Paus XXXVI, XXXVII (āyatanavicāra). See also: kṣetra, mātmya; prāsāda, bālālaya, vimāna, *etc.*

आयुध (*Āyudha*) “The divine weapons of the Lord, usually given as five (conch, discus, mace, bow and sword”.
See under: pañcāyudha ; astra, śaṅkha, sudarśana, etc.

आरम्भिन (*Ārambhin*) “Derogatory name given to a group of Śrī-Vaiṣṇavas that do worship for money without devotion; cf. anāpta, sampravartin”.
Jaya XXII: 35b-36a. *See also:* Vaiṣṇava.

आराधक (*Ārādhaka*) “A priest who performs worship in a temple, home, or other suitable place”.
See under: ācārya, arcaka, guru.

आराधन (*Ārādhana*) “Worshipping the Lord, with a view to please Him by using flowers, fruits, fans and other paraphernalia; always preceded by meditation”.

Pmes VI-VIII, IX (times to do ārādhana; alternative to do aṣṭāṅgapūjā given); *Paus* XXIII: 1-158a (comp. lapses in°, discussed), XXXII, XXXVI, XXXVII. *See also:* arcana, aṣṭāṅgapūjā, upacāra, nityārcana, pūjā. *See further:* dravya, naivedya, etc.

आराधनोपकरण (*Ārāadhanopakaraṇa*) “Instruments used in worship”.
Mark XI: 1-90a (comp., description of). *See also:* āsana, cāmara, chattra, dīpa, dravya, dhūpa, pātra, etc.

आलय (*Ālaya*) “A locus of holy power; a temple, or holy shrine”.
See under: āyatana, prāsāda, bālālaya, vimāna, etc.

आवरण (*Āvaraṇa*) “A courtyard (in a temple)”.
See under: prākāra.

आवाहन (*Āvāhana*) “An invocation to God, requesting His presence for pūjā, etc.; a first step in worship”. This term is to be distinguished from āhvāna (invitation) [q.v.].

Isr^v VI: 110-112a; *Nrdy* II: 68-79 (theological implications discussed), XV: 72 ff (for pratiṣṭhā of an icon); *Padm* “Car” VI: 10b-17a, 72b-75a (aṣṭāṅgāvāhana for invoking presence of Para-deity into heart, into subtle form, into image, etc.); *Pmes* XV: 352-374 (as part of pratiṣṭhā of icon after netron-mīlana); *Laks* XXXVIII *passim*, especially toward end; *Spsn* XXVIII: 187. *See also:* āhvāna, prārthana, visarjana.

आसन (*Āsana*) “ (1) Steps in pūjā; (2) postures used in yoga; (3) a seat ”.

*Agst*² XVIII (5 kinds of yoga-postures for pūjā described); *Ahrb* XXXI: 30b-46 (12 yoga-postures named); *Jaya* XXVII: 2a-3a (āsanas for prayogic japa of Śaktimantras given); *Padm* “ Yog ” i: 10b-22 (yoga-postures); *Paus* XXII (ādhārāsana defined), XXIII (āsana for devatānyāsa), XXIV (ādhārāsana devatālakṣaṇa); *Brbr* IV.ii: 1ff. (3 āsanas mentioned re: mental worship); *Laks* XXXIX (āsana of bahiryāga); *Sntk* “ Rsi ” III: 24b-39 (10 āsana-postures described) 40a-53 (the places where āsana may be practiced). *See also*: aṣṭāṅga-pūjā, yāga; yoga; pīṭha.

आहार (*Āhāra*) “ Foods [*anna*] for consumption by humans, made fit by first being offered to the Lord ”.

Kpjl III: 6-9; *Nrdy* XI: 11b-13a; *Psra* 1: 36b-49 *passim*, IV: 103-107, 180-184; *Sdly* II.ii: 13-24, 44-55, iii: 25-29, 41-54; *Sesa* XXI: 50-58a (at special occasions); *Spsn* XXVIII: 288-290; *Sntk* “ Rsi ” III: 1-24a (food fit for yogin). *See also*: phala, naivedya; *See further*: upavāsa, balidāna, havis; ācāra, dharma, varṇa; *etc.*

आह्वान (*Āhvāna*) “ Invocation or invitation to gods to be present (to be distinguished from āvāhana-[*q.v.*]) ”.

Pmes XVI: 465-539 (for mahotsava); *Post* XXIII: 48 ff (for utsava); *Vtlk* VIII: 58-76 (for utsava), 170 ff. (avarohaṇotsava); *Spsn* XXXIV: 18-70 (for mahotsava), XXXVII: 74-76 (avarohaṇotsava). *See also*: āvāhana.

इज्या (*Ijyā*) “ One of the pañcakāla-observances; offering food to five Bhūtas, after bathing and performing pūjā, *etc.* ”

Jaya XXII: 71; *Psra* IV: 76-128 (slightly diff. from Pādma S.); *Padm* “ Car ” XIII: 34-66; *Laks* XXVIII: 26-28. *See also*: pañcakāla; arcana, ārādhana, pūjā, yāga.

इन्द्र (*Indra*) “ One of the directional deities (East) to whom bali-offerings are regularly made. Synonyms: Deveśa, Mahendra, Śakra, Śatakratu ”.

Nrdy XXVIII: 71b-76a; *Sntk* “ Siva ” I: 255-274 (Śakra-yāga); *Haya* “ Ādi ” XXVIII: 1-2. *See also*: diṇmūrti; bali.

इष्टका (*Iṣṭakā*) “ Bricks, stones, *etc.*, used in building ”.

Padm “ Kr ” V: 20-22a, 24-31 (duties to be performed before making the bricks), 31-35a (sex of), 35b-60a (measurements, qualities of bricks not to be

used; snapana); *Vsnu* XIII: 82 (iṣṭakādoṣa); *Vksn* VIII: 12-14 (°lakṣaṇa); *Haya* "Ādi" XI: 19b-23 (color, smell, size ; used to fill in pit after garbhādhāna -51 ff.). *See also*: śilā; *See further*: prathameṣṭakā, mūrdheṣṭakā, etc.

इष्टकाहोम (*Iṣṭakāhoma*) " Fire-rituals used in connection with placing the 'first bricks' during building procedures ".

*Agst*¹ I:23-31a (also a second iṣṭakā-rite enjoined); *Padm* " Kr " V: 62-66 (for "first bricks" of temples, after adhivāsa begins), IX: 3-41 (for mūrdheṣṭakā-ceremonies); *Mark* IV: 8-30 (Final bricks placed at the end of temple-building; diff. from Agastya S. treatment); *Vsnu* XIII: 8-12 (following the laying of "first bricks" and preceding the laying of remaining eight bricks in the pit); *Snk* " Br " VIII: 7b-9a (brief description); *Haya* "Ādi" XI: 33b-38. *See also*: prathmeṣṭakā, mūrdheṣṭakā; prāsāda; homa; etc.

ईशान (*Īśāna*) " One of the eight directional deities (Northeast) to whom bali-offerings are regularly made; also known as Īśa, Maheśa, Rudra ".
See under: diṇmūrti; *See also*: balidāna.

उत्तरायण (*Uttarāyana*) " The season from the mid-January winter solstice to the mid-July summer solstice when the Sun moves northward, during which time the days get longer, nights get shorter; an auspicious time for most undertakings; the opposite season is called "dakṣiṇāyana" [q.v.].
Anrd IV: 1-4 (time for dikṣa); *Padm* " Car " XV: 47-57a (time for other vratas esp. during Pauṣa-month, or Jan.-Feb.).

उत्सव (*Utsava*) " Festivals conducted in the course of the liturgical year; Most Pañcarātra temple festivals usually include añkurārpaṇa, dhvajā-rohaṇa, āvāhana, pratisarabandha, etc. [q.v.] ".
*Agst*¹ V: 1-2 (defined) *et passim* (175 śls.); *Anrd* [accdg. to XXV: 1-4, five annual festivals are obligatory, failure to do which nullifies monthly and regular offerings. They are: Jayantī-utsava (Kṛṣṇa's birth day), Kṛttikotsava (lamp-festival), Āgrāyaṇotsava (harvest festival), Adhyayanotsava (scripture recitations), Pavitrārohaṇa]: XVII: 9-16a (as a means of propitiation), XX: I (defined as remover of inauspicious things and as remover of misery), XX: 3-9, 14-16 (occasions for), 11-13 (duration of); XXI-XXVIII *passim*; *Isvr*¹ X: 4a-10 (cf. XIV), 14 ff (duration for); XII: 1-234a (comp.; lists with descr.), XIII: 1-266a (comp.; lists with desc.), XIV *passim*, XIX: 469-473 (Prāyaścittas for; tells how not to do); *Kpjl* XXII: 3-5 (nitya, naimittika, kāmya), 8-9 (duration for), XXIII: 2 ff (defined), 1-84a, XXIV: 1-69a;

Nrdy XIV: 149-150 (utsava procession), XVIII: 2 (defined as the source of yajña), 3-7 (nitya, naimittika and kāmya), 8-10 (preceded by either añkurārpaṇa, dhvajārohaṇa, or devatāhvāna), 11 (duration for), 12-15 (occasions for), XXV: 146 (Prāyaścittas for), XXVIII: 128-134a (utsavas for Agni and other deities); *Prmp* IV: 123-130 (do's and don'ts in utsavas), 131-174 (fruit); *Padm* " Car " X: 6 (defined), 7a (3 other classifications), 7b-19a (nitya etc.), 22b-23 (duration for), XI: 1-292 (comp.; mahotsava); XIV: 1-33a (comp.; Jayantīs of Rāma *et al.*); *Pmes* XVI: 1-8 (defined; classified, nitya, naimittika, kāmya), 10-551 (general rules), XVII: 1-558 (mahotsava), 550 (don't's), 565-620a (general); *Psot* XXIII: 5 (defined), 2b-3a (as best yajña), XXVII: 1-66 (comp.); *Mark* XXI: 2-42 (nitya, naimittika, kāmya); *Vsnu* XX: 1-102a (general), XXI: 1-33 (tīrthotsava); *Vtlk* VIII: 256-300 *et passim*, (lists, with times for); *Vksn* XII: 1-68 *passim* (comp., typology acc. to when done), XIX (utsavas as part of snapana-rites for prāyaścittas), XXVII: 1-12 (when, etc.); *Sdly* I.xv: 1-87a (monthly), 87b-126 (for kāmya); *Spsn* XXIX: 1-112 (nitya); *Sntk*: " Siva " IX: 1-82 (comp, general: includes añkurārpaṇa, balidāna, etc. See also: following sub-entries. See further: mahotsava.

अध्ययनोत्सव (*Adhyayanotsava*) " Cycle of Scriptural recitation " (one of five obligatory annual festivals in Pāñcarātra liturgical discipline, according to Aniruddha S.).

Anrd XXVI: 18-24; *Pmes* XVII: 60b *passim* (implied); *Psot* XXVII: 47b-50 (20-day festival); *Spsn* XLVI: 7-42 (22-day festival). See also: mokṣotsava.

अन्नकुटमहोत्सव (*Annakūṭamahotsava*) " A special festival in which offerings of reddish colored food will be made; during ' Kārtika ' month on ' Nandā ' day ".

Sdly I.xv: 28.

अमावास्याोत्सव (*Amāvāsyotsava*)

Vksn XXIII: 1-105a (comp.) *passim*.

अवभृथोत्सव (*Avabhṛthotsava*) " Celebration done on the 9th day morning during mahotsava to Tirthabera, Kautukabera, or Balibera; the icon is bathed in temple with powders, water and oil, taken to tank and washed by ācārya; the devotees should also bathe at the same place afterward for eternal bliss ".

Isvr XI: 317-356 (time specified: 351); *Padm* "Car" XI: 201b-230; *Pmes* XVII: 363-418; *Psot* XXIV: 182-197 (on the 9th day of mohotsava); *Mark* XXI: 4; *Vtlk* VIII: 79 ff (time and place given), 83-86 (tīrthotsava given as an alternative). *See also*: tīrthotsava, avabhṛta-snāna.

अवरोहणोत्सव (*Avarohaṇotsava*) "Getting down" various gods (*Garuḍa*, *et. al.*) to be present in a kumbha which will be taken with the utsava-bera in the procession of Rathotsava during mahotsava.

Vtlk VIII: 170-181 (done on the 8th day eve, before Rathotsava on 9th day); *Spsn* XXXVIII: 4-32 (all procedures done on 10th day evening). *See also*: āhvāna, rathotsava.

आग्रायणोत्सव (*Āgrāyaṇotsava*) "A 'harvest' festival" (one of the five obligatory festivals in Pāñcarātra liturgical year, acc. to Aniruddha S. XXV: 1-4).

Anrd XXVII: 1-36a (comp. in Pauṣa); *Isvr*¹ XII: 143b-160 (in Āṣāḍha: equals 1000 aśvamedhas); *Padm* "Car" XIV: 168-185; *Vtlk* VIII: 278-282 (called āgrayaṇotsava). *See also*: saṁvatsarotsava.

उडुपोत्सव (*Uḍupotsava*)

See under: Plavotsava.

उत्थापनोत्सव (*Uttāpanotsava*) "Ceremony of 'Waking' the Lord at the end of His Cāturmāsya-śayana; also called bodhanotsava or prabodhotsava".

Padm "Car" XV: 3b-7 (bright fortnight: 12th day in Kārtika); *Pmes* XIII: 126-190 *et passim* for alternatives (212: phala); *Psot* XXVII: 37-39a; *Spsn* XL: 37-53a (called here utthānotsava); *Vvmt* XVI: 55-65 (called parivartana). *See also*: Prabodhotsava, Bodhanotsava, Śayanotsava, Svāpotsava.

कलहोत्सव (*Kalahotsava*) "A festival mentioned in Śrīpraśna S. that seems to be same as what Īśvara S. calls madhumāsotsava [q.v.]".
Spsn XLVII: 2-18. *See also*: madhumāsotsava.

कल्हारोत्सव (*Kalhārotsava*) "Festival requesting that snapana be done (an expiatory ceremony, acc. to *Mark*)". *Vvmt* XXIV: 101a, XXV: 1-186 (comp.) *passim*, XXVI *passim* (similar to, but kalhārotsava is distinguished from, damanāropana);

Padm "Car" XIV: 17-18 (performed in Vaiśākha or Caitra month like damanotsava); *Psot* XXVII: 10b-12a (Vaiśākha); *Mark* XXVIII: 2b, 7a (prāyaścitta); *Vvmt* XXIV: 101a, XXV: 1-186 (comp.) *passim*, XXVI: *passim* (similar to, but kalhārotsava is distinguished from, damanāropana); *Vtlk* VIII: 259-260; *Spsn* XLVIII: 1-14 (Vaiśākha or Caitra month). *See also*: damanikotsava, vasantotsava.

कृत्तिकोत्सव (*Kṛttikotsava*) "Lamp festival (one of five obligatory festivals in P^oliturgical year, acc. to *Anrd*)".

Anrd XXII: 16-17 (Kārtika), XXV: 1-4 (Āśvina), 28-49, XXVI: 1-17; *Isvr*¹ XIII: 147-207; *Prmp* IV: 180 (phala for), IX: 71b-80 (time for); *Padm* "Car" XV: 8-24 (kautukabandha on eve of festival); *Pmes* XVII: 612 (not named); *Psot* XXVII: 39b-45 (lights lit, God taken on vāhana); *Mark* XXV: 1-60a (comp., dipāropana, in Kārtika-month); *Vvmt* XVI: 112-121a (Kārtika-dipotsava); *Vtlk* VIII: 272-273; *Spsn* XLIV: 1-56 (comp., burning a hut, etc., 1-10: story of Bali); *Satt* VII: 11-37a (10th day of fortnight of Kārtika-month with mantras). *See also*: dipotsava.

गङ्गोत्सव (*Gaṅgotpattyutsava*) "Festival done in Āṣāḍha-month; involving taking icon to river and sprinkling the heads of people with water from nine pots. Marks end of pavitrotsava".

Spsn XLII: 1-21 (2-9: story of the birth of Gaṅgā).

गन्धोत्सव (*Gandhotsava*) "Special festival done during Mārgaśīrṣa-month, using fragrant oils, powders, etc."

Anrd XXII: 17 ff. (mentioned as one among several festivals), XXIII: 34-44a (when and how).

चन्दनोत्सव (*Candanotsava*) "Observed in Mādhava (Vasanta), or "spring", season".

Sdly I.xv: 11. *See also*: gandhotsava, vasantotsava (?).

चम्पकारोहण (*Campakārohaṇa*) "One of the many flower festivals observed during Caitra-month".

Anrd XXII: 8, XXIII: 1-8 (when and how observed).

चूर्ण (उत्सव) *Cūrṇa* (utsava) "Elaborate routines associated with the smearing of powders and oils on the icon during mahotsava".

Kpjl XXIII: 71-74 (part of tīrthotsava, on 9th day); *Nrđy* XIX: 93-111, XX: 107 *et. passim*; *Pmes* XVII: 324-347 (on the 7th day of mahotsava); *Vsnū* XX: 58-64 *et. passim* (part of mahotsava, on 8th day morning after puṣpayāga on 7th day); *Vtlk* VIII: 136 ff (part of mahotsava on 7th day evening); *Spsn* XXXVI: 67-83 (in 7th day of mahotsava, to the Lord and his consorts). See also: mahotsava.

जयन्ती उत्सव (*Jayantī utsava*) “Usually refers only to Kṛṣṇa’s birthday commemorations, celebrated annually (as one of the five obligatory utsavas of P^oliturgy, acc. to *Anrd*). Sometimes “jayantī utsava” may refer to Rāma or another deity. See individual entries for deities for more fulsome references to jayantī-celebrations accorded them”.

Anrd XXII: 14 (Śrāvaṇa-month), XXV: 1-4 (may be 1, 3, 5, 7, 9, 15 or 30 days long), 5-27; *Isvr*¹ XIII: 1-86 (Kṛṣṇa), 86-90 (birthday for Rāma, *et al.*, are done in similar fashion); *Nrđy* XXIV: 8b-22 (phala for fasting on Kṛṣṇa’s and others’ jayantīs); *Prmp* IX: 1-82 (comp., Rāma, Kṛṣṇa, *et al.*); *Psra* XXVI: 61-71 (Hamsa jayantyutsava); *Padm* “Car” XIV: 3-11a (Rāma’s, Nṛsimha’s), 30b-33a (Kṛṣṇa’s); *Psot* XXVII: 4-6a (Rāma jayantī), 8b-10a (Nṛsimha), 12b-13a (Vāmana), 13b-14a (Hanumān), 17-20a (Kṛṣṇa), 20b-21 (Varāha); *Vvmt* XVI: 65-103 (Kṛṣṇa), 104-108 (Rāma), 109-111a (Nṛsimha, during cāturmāsya); *Vtlk* VIII: 289-292; *Vksn* XXIX: 1-22a (comp., Kṛṣṇa); *Spsn* XLI: 1-77a (comp.); XLVII: 39-58 (when, for Rāma, Varāha, Narasimha, *et al.*). See also: all individual deities’ entries for jayantī references.

जलक्रीडोत्सव (*Jalakrīḍotsava*) “Done as part of Madhumāsotsava; involves putting into a specially constructed tank, the pādukā of the Lord”.

*Isvr*¹ XII: 41-60; *Sdly* I.xv: 12a, 20a (festival during Jyēṣṭha-month called jalotsava). See also: pādukā, madhumāsotsava.

जागरणोत्सव (*Jāgaraṇotsava*)

Sdly I.xv: 31a (done in Bhādra-month, 10th day). See also: utthāpanotsava.

डोलोत्सव (*Ḍolotsava*) “Swing festival, done on 8th day night of mahotsava; also, an independent festival for 3, 5, 7 or 9 days; also part of Kṛṣṇa’s birth-day celebrations; ḍolotsava (synonym)”.

*Isvr*¹ XI: 312, XII: 161-205a, XIII: 59 (part of Kṛṣṇa’s birth-day celebration); *Psot* XXIV: 128b-134 (4th day of mahotsava¹); *Mark* XXIV: 1-2 (done

in Feb.-March—Caitramāsa), 3-30a (swing making), 32-60 (bringing deity to the swing w. consorts), 61-74a (worship of Lord on swing), 76b-77a (fruit); *Spsn* XLV: 1-45a (comp.). See also: mahotsava, Kṛṣṇa (jayantī).

तिलदान (Tiladāna) “A special ceremony in which an idol is smeared with paste (rajanīsāra) upto its waist, hips, or knees. Done in Pauṣa-month, early part”.

Anrd XXVIII: 1-11.

तीर्थोत्सव (Tīrthotsava) “A festival of offering bath to the Lord after taking Him in procession there. Also called tīrthayātrā, tīrthayātrotsava”.

Kpjl XXII: 6 ff. (implied tīrthayātrā done as a naimittika act on special occasions), XXIII: 44-70 (on 9th day of mahotsava); *Nrdy* XIX: 112-126a (part of mahotsava); *Para* XXII: 4-43 (12 day festival); *Padm* “Car” XI: 210b-230 (follows mṛgayotsava, involves special attention to cakra of the Lord); *Pmes* XVII: 363-418 (on 9th day of mahotsava); *Vvmt* XVIII: 123-180; *Vsnu* XXI: 1-33 (called tīrthayātrotsava). See also: avabhṛtotsava.

तुलस्यारोपण (Tulasyāropana)

See under *tulasyāropana* [*infra*].

दमनारोपण (Damanāropana) “Also called vasantotsava, kalhārotsava, or damanikotsava [*q v.*]; a special festival sometimes in Māgha-month but usually in caitra (April-May); after an elaborate bath, fragrant leaves are offered to the deity”

Anrd XXII: 7; XXIII: 1 ff (when and how); *Isvr*¹ XII: 63-92 (Caitra, bright fortnight, 12th day); *Padm* “Car” XIV: 14-15 (in Caitra-month); *Pmes* XVII: 565-595 (differentiated from vasantotsava); *Psot* XXVII: 66-68 (Caitra-month); *Vvmt* XXIV: 101b, XXVI: 1-91 (comp.); *Vilk* VIII: 261 (merely mentioned). See also: patraccheda.

दमनिकोत्सव (Damanikotsava)

See under: damanāropana; connected with kalhārotsava, madhumāsotsava (?).

दानकोत्सव (Dānakotsava)

Sdly I.xv: 27b (on 13th, 14th and 15th days of Śrāvaṇa month).

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दीपोत्सव (*Dīpotsava*)

See under: kṛttikotsava.

द्वादशी उत्सव (*Dvādaśī utsava*) “ A festival done on the 12th day of each fortnight, celebrating the new and full moons ”.

*Isvr*¹ XII: 11-24a; *Nrdy* XIX: 47b-50a (presiding deities for different nights); *Para* X: 41-44; *Padm* “ Car ” XV: 25-46 (Special treatment for 12th day of Mārgaśīrṣa); *Paus* XXXI: 293-309 (the importance of the celebrations). *See also:* ekādaśī. *See further:* vrata.

नवरात्र्युत्सव (*Navarātryutsava*) “ A nine-day (night) festival in honor of Lakṣmī ”.

See under: Lakṣmī [*infra*].

पङ्कजोत्सव (*Paṅkajotsava*) “ A special lotus festival, said to occur in Bhādrapada-month ”.

Anrd XXII: 15, XXIII: 27-33 (when and how).

पक्षोत्सव (*Pakṣotsava*) “ Fortnightly festival(s) ”.

Anrd XVII-XXIV *passim* (5 are obligatory); *Isvr*¹ XII-XIII (Festivals are listed separately; many are presumably to be done). *See also:* māsotsava; ekādaśī, dvādaśī; vrata.

परिवर्तनोत्सव (*Parivartanotsava*) “ Celebrations marking the ‘ turning over ’ of the Lord’s image from one side to the other during His period of ‘ sleep ’ ”.

See under: svāpotsava, utthāpanotsava. *See also:* cāturmāsa.

पाकोत्सव (*Pākotsava*)

Sdly I.xv: 14a, 32a (in Puṣya-months).

पुष्यमासोत्सव (*Puṣyamāsotsava*) “ A festival done in Pauṣa-month ”.

Anrd XXIII: 44b-46; *Padm* “ Car ” XV: 57b-58a (done either on nakṣatra or full-moon day; a special pūjā).

प्रणयकलहोत्सव (*Pranayakalahotsava*) “ A festival celebrating a quarrel between Viṣṇu and His spouse ”.

Spsn XLVII: 1-3, 22-26. *See also:* kalahotsava, madhumāsotsava.

प्रबोधोत्सव (*Prabodhotsava*) “ Waking God up ”.

*Isr*¹ XII: 231 *et passim*; *Kpjl* XXVIII: 14 ff; *Brbr* I.xi: 20b ff (for Lakṣmī); *Spsn* XXVIII: 13-15 (daily routine of). *See also*: utthāpanotsava, parivartanotsava, svāpotsava. *See further*: cāturmāsa. *Compare*: arcana, aṣṭāṅgapūjā, pūjā *etc.*

प्रावरणोत्सव (*Prāvaraṇotsava*) “ A festival to be observed in Mārgaśīrṣa-month.

Sdly I.xv: 13b.

प्लवोत्सव (*Plavotsava*) “ Floating maṇḍapa-festival performed on a particular day selected within the period 14 Feb. to 14 April; 1, 3 or 5 day festival ”.

Anrd XXII: Speaks here of a plantain [= banana], festival during Śrāvaṇa-month; *Isr*² XII: 110b-143a (concludes with procession); *Psot* XXIV: 114-128a; *Vilk* VIII: 283; *Spsn* XL: 1-46 (comp.). *See also*: uḍupotsava.

फलोत्सव (*Phalotsava*) “ A festival in which fruit-offerings and decorations of different kinds play a prominent part.

Anrd XXII: 9b (Jyeṣṭha-month); XXIII: 10b-26 (how and when). *See also*: phala¹.

बाल्यक्रीडोत्सव (*Bālyakrīḍotsava*) “ A festival to be observed in Bhādra-pada-month ”.

Sdly I xv: 12b.

बोधनोत्सव (*Bodhanotsava*) “ Waking up ” the Lord.

See under: utthāpanotsava.

ब्रह्मोत्सव (*Brahmotsava*)

See under: mahotsava [*infra*].

मखोत्सव (*Makhotsava*)

Sdly I.xv: 13b (Kārtika month).

मधुमासोत्सव (*Madhumāsotsava*) “ A celebration in which the priests act out a ‘ quarrel ’ between the Lord and His consort by throwing

flower-balls, water, powder, *etc.*, at one another through the temple-door”.

Isvr XII: 24b-40; *Vtlk* VIII: 256-258 (no details). *See also*: kalahotsava, jalakriḍotsava, vasantotsava.

महोत्सव (*Mahotsava*) “The ‘great festival’ of each liturgical year in every temple; sometimes called ‘brahmotsava’”.

See under: mahotsava [*infra*].

मार्गशीर्षोत्सव (*Mārgaśīrṣotsava*) “A celebration occurring in Mārgaśīrṣa-month (Dec.-Jan.); done before sunrise daily for 30 days (the last 10 days in procession with bhaktabimbas, *etc.*).

*Isvr*¹ XIII: 212-250; *Satt*: VIII, esp. 45 ff. 46-79 (Special Vrata honoring all forms of God like Nārāyaṇa, Mādhava, *et. al.*).

मासोत्सव (*Māsotsava*) “Monthly festivals”.

Anrd XXII (19 named); XXIII; *Nrdy* XI: 48-51a (named); *Psot* XXVII: 1-66; *Spsn* XLVII: 59-68 (5 festivals per month); *Satt* VIII: 1-157, esp. 46 ff. (for 12 mūrtis). *See also*: māsa. *See further*: tithi.

मृगयोत्सव (*Mṛgayotsava*) “A hunting festival in Pauṣa-month that follows immediately upon a festival in which gifts are given to the poor by temple authorities (acc. to *Isvr*); also called ‘vijayotsava’”.

*Agst*¹ VI: 145 (part of utsava-routine); *Isvr*¹ XIII: 254-262; *Padm* “Car” XI: 180-209 (8th day of mahotsava, followed by tīrthotsava); *Pmes* XVII: 348-361 (8th day of mahotsava), 510 (when mahotsava is started); *Psot* XXIV: 174-181 (on 8th day of mahotsava); *Mark* XXII: 57-62 (mṛgayātrā); *Vymt*: XVIII: 129-132; *Vtlk* VIII: 152-153 (part of mahotsava; followed by tīrthotsava), 275b (mentioned); *Spsn* XLIII: 1-23 (reason: to let god be seen by vānaprasthas). *See also*: Vijayadaśamyutsava (in Oct.-Nov.).

मोक्षोत्सव (*Mokṣotsava*) “A part of adhyayanotsava, commemorating salvation on 11th day”.

Spsn XLVI: 42-83a. *See also*: adhyayanotsava.

रथोत्सव (*Rathotsava*) “A special chariot procession done on the 7th day (cf. below) morning of mahotsava [*q.v.*]. Biggest procession during the entire mahotsava period”.

*Isvr*¹ XI: 278-311; *Pmes* XVII: 123-252; (daily processions); *Vvmt* XVIII: 95-124 *et passim*; *Vtlk* VIII: 154 ff. (on the 9th day of mahotsava!); *Sdly* I.xv: 12a (said to take place in Āṣāḍha-month); *Spsn* XXXVI: 86-106 (done on 9th day). *See also*: avarohaṇotsava, mahotsava.

रासक्रीडोत्सव (*Rāsakrīḍotsava*) “A festival that takes place in Āśvina-month”.

Sdly I.xv: 13a (called rāsakeli).

वसन्तोत्सव (*Vasantotsava*) “A festival done in the spring season (Caitra or Vaiśākha); flowers are gathered; icon is kept in a garden, or a temple, or a maṇḍapa (according to *Isvr* called madhumāsotsava)”.

Padm “Car” XIV: 11b-13 (called madhumāsotsava); *Pmes* XVII: 565 (mentioned, but differentiated from damanikotsava, which is treated at length); *Psot* XXVII: 1-3 (snapana and ornaments and flowers to the Lord); *Sdly* I.xv: 14a (vasantakrīḍanotsava in Māgha-month); *Spsn* XXXVII: 102-111 (Śayanotsava enjoined at the end of mahotsava to “rest up” the utsava icon in a cool place), XXXVIII: 1-32 (vasantotsava). *See also*: kalahārotsava, damanā-ropanotsava.

विजयदशमी उत्सव (*Vijayadaśamī utsava*) “Also called mṛgayotsava; following the 9-day vijayalakṣmyutsava, on the 10th day, a hunting pageant with God’s image on a horse-vehicle proceeds while the ācārya, acting on behalf of the deity, shoots arrows from a bow in all directions”.

*Isvr*¹ III: 127-146; *Prmp* IX: 61-71a (not a hunting festival but a victory festival); *Psot* XXVII: 25b-30; *See also*: vīralakṣmyutsava.

विजयोत्सव (*Vijayotsava*) “Done on the 10th day of Śravaṇa-month”.
See under: mṛgayotsava.

वीरलक्ष्म्युत्सव (*Vīralakṣmyutsava*) “A festival done in Āśvina-month (navarātryutsava); a 9-day festival for Viṣṇu’s pleasure; or 7-day celebration for ṛṣis’ pleasure; or 5 for Indra’s; or 3 for Śiva’s; or 1 for Brahmā’s”.

*Isvr*¹ XIII: 9-126, 127-146; *Prmp* IX: 51b-60. *See also*: Lakṣmī; navarātryutsava.

- वैशाखोत्सव (*Vaiśākhotsava*) “ Done on full-moon day in Vaiśākha-month (May-June) if Viśākha-star accompanies it. Consists of offering fruit to God, with much preparation and ritual ”.
*Isyr*¹ XII: 93-110a; *Spsn* XXXVIII: 33-53a. *See also*: phalotsava.
- व्यज्जनोत्सव (*Vyajjanotsava*) “ A festival involving the use of fan, done in Mārgaśīrṣa-month ”.
Sdly I.xv: 31b.
- शतपत्रपूजा (*Śatapatrāpūjā*) “ One of several flower festivals, done in Vaiśākha-month ”.
Anrd XXII: 9a.
- शयनोत्सव (*Śayanotsava*) “ A festival taking place in Āṣāḍha-month (July-Aug.) ”.
See under: utthāpanotsava, parivartanotsava, prabodhotsava, svāpotsava.
See also: caturmāsa.
- शिक्योत्सव (*Śikyotsava*) “ Special festival connected with Kṛṣṇotsava in which people reenact some of the frolics of Kṛṣṇa and hit pots suspended from pulleys. (Reminiscent of the festival at Mannargudi.) ”.
Spsn XLI: 54-67. *See also*: Kṛṣṇa.
- शुक्लोत्सव (*Śuklotsava*)
*Isyr*¹ XV: 208-211.
- शुद्धोत्सव (*Śuddhotsava*) “ Mahotsava done without āṅkurārpaṇa is called śuddhotsava ”.
Mark XVII: 13.
- श्रावरोत्सव (*Śrāṅgārotsava*) “ A festival done on the 3rd day of Śrāvaṇa-month ”.
Sdly I.xv: 25a.
- संवत्सरोत्सव (*Samvatsarotsava*) “ The 5th of the five annual festivals (acc. to *Anrd*); also known as āgrāyaṇotsava [*q.v.*] or ‘ harvest-festival ’ ”.

Anrd XXVII: 1-36a (comp.); *Pmes* XVIII: 316 (to offer mahāhavis).
See also: āgrāyaṇotsava.

स्वापोत्सव (*Svāpotsava*) “ A 1-day ‘sleeping’-festival in the month of Āṣāḍha, on the 12th day of the bright fortnight; parivartanotsava is part of this [*q v.*]. If this utsava is done, no other festival (*naimitika* or *kāmya*) is done for 4 months although *nityapūjā* continues ”.

*Isvr*¹ XII: 205b-234a (224a: at the end of 2 months, a small festival is done to “ turn God over ”—Parivartanotsava. At the end of period the ‘waking up of God’ is called Prabodhotsava); *Kpjl* XXVIII: 1-13 *et passim*, 14-18 (getting God up° done yearly); *Padm* “ Car ” XIV: 25-28; *Pmes* XIII: 1-125; *Psot* XXVII: 14b-16, XXXI (Viṣṇu-image put to rest after pavitrahoma; for 4 months); *Brbr* I.xi: 20b ff. (waking Lakṣmī after 4 months); *Spsn* XL: 15-36 (called śayanotsava). *See also:* utthāpanotsava, prabodhotsava; yoganidrā. *See further:* cāturmāsa.

हिण्डोलकोत्सव (*Hiṇḍolakotsava*)

Sdly I.xv: 12b (in Śrāvaṇa-month; no details).

होलाक्रीडोत्सव (*Holākriḍotsava*)

Sdly I.xv: 14b (done in Phālguna-month; no details).

उत्सवबेर (*Utsavabera*)

“ Special icon used for processions, usually a smaller replica of main image ”.

See under: bimba, bera, pratimā, vighraha; karmārcā.

उद्धरणी (*Uddharanī*)

“ Spoon used with pātra-vessels in pūjā for ladling out water, *etc.* ”

See under: upacāra, dravya. *See also:* sruva.

उपचार (*Upacāra*)

“ Cultic objects used during the worship of the Lord, *e.g.*, fan, umbrella, *etc.* The word ‘upacāra’ is also used to refer to the steps constituting the pūjā-procedures ”.

Nrdy XXVII: 1-70a (comp. general description); *Para* XIX: 76-77 (general mention); *Padm* “ Car ” VI *passim* (128, 64, 32 or 16 to be offered as part of pūjā); *Paus* XXVI: 7b *et passim* (16 upacāras mentioned generally); *Laks* L: 5-35 (16 upacāras by Śrīsūktamantras in Lakṣmī-pūjā); *Vksn* XX: 208-282 (32 types); *Spsn* XV: 1-67a (comp.) *passim*. *See also:* aṣṭāṅgapūjā, ārādhanopakarāṇa, dravya, *etc.*

उपदेश (*Upadeśa*) “ An initiation taking the form of instruction into the arcana lore of the system. To be distinguished from ‘dīkṣā’, which refers to the religious rituals connected with the ceremonial aspects of initiation”.
Jaya I: 68, XVI: 301-336a. *See also*: dīkṣā.

उपवास (*Upavāsa*) “ Fasting in a religious spirit ”.
Paus XXXI: 258-292. *See also*: āhāra, vrata.

ऊर्ध्वपुण्ड्र (*Ūrdhvapunḍra*)
See under: puṇḍra.

एकबेर (*Ekabera*) “ An image that is displayed separately, and receives special attention and worship by itself ”.
Mark IX: 5a, X: 1-46a (female icons). *See also*: babubera, bimba, bera, pratimā, vigraha etc.

एकादशी (*Ekādaśī*) “ The eleventh day of each fortnight; a time for fasting, and for special modes of worship ”.
See under: vrata (sub-entry “ ekādaśī ”). *See also*: utsava (sub-entry “ dvādaśī ”).

एकान्तिन् (*Ekāntin*) “ A group-title of Pāñcarātrins, namely, those who are exclusively devoted to the Lord ”.
Jaya XXII: 11-13a (one who begs for livelihood; lives with his disciples alone); *Para* I: 24 (brief mention); *Psra* II: 72-75, XXII: 30-32 (lakṣaṇa for paramaikāntin); *Paus* XLI: 154 (mere mention); *Brbr* I.vii: 33-50 (definition), ix: 46-47 (those worshipping Rāma and Viṣṇu, but rejecting the sālōkya-mukti), xii: 105 (paramaikānti-dharma: wearing śaṅkha and cakra), xiii: 22 ff. (paramaikāntin defined); III.iii: 1-17 (marks of an ekāntin), iv-vi *passim* (the ekāntin's eschatological destiny); IV.vii: 78-112 (defines ekāntin as a solitary recluse who worships god in His infinite, formless aspect alone); *Bdvj*² comm. III *passim* (description of); *Vsnu* II: 32b-33a (duties and way of life); *Sdly* I.vii: 19-32 (ekāntins are those who worship Kṛṣṇa alone). *See also*: Vaiṣṇava.

एकायनशाखा (*Ekāyanaśākhā*) “ A recension of the Śukla Yajurveda, pointed to as the source of all Pāñcarātra āgamas; sometimes also referred to as “ ekāyanaveda, ” “ śruti, ” “ mūlaveda, ” etc. (“ Ekāyanaśākhā ” has been referred to by Yāmunācārya in his *Āgamaprāmāṇya* as well as by Utpala Vaiṣṇava) ”.

Isr¹ I: 18b, XVIII: 474-475 *et passim*; *Jaya* XX: 269; *Prmp* I: 16a; *Padm* "Kr" I: 5b-6a; *Pmes* X: 134 *et passim* (mūla-veda, sāttvata-veda); *Paus* XXXVIII: 305 (P° comes from mūlāgama); *Spsn* II: 38-39, XXIII: 185a (in Vaikunṭha). *See also*: āgama, tantra, pāñcarātra (prāmānya), siddhānta, etc.

ओं (Om) "Mystic syllable used at commencement of most Mantras, called 'praṇava'".

See under: mantra, praṇava.

कपिल (Kapila) "An ancient sage; one of the mūrti-forms of Viṣṇu to whom mantras are addressed, upon whom dhyāna is focused".

Jaya XXIX: 59-110 (Prayogic uses of the kapila-vaktra, aṅga, śakti, etc., mantras); *Satt* XII: 25-27 (desc. for dhyāna). *See also*: mūrti.

कर्माचवत (Karmasāttvata) "A group-title of Śrī-Vaiṣṇavas".

Jaya XXII: 15b-16 (has family worship under king's orders). *See also*: Vaiṣṇava.

कर्माङ्गस्नपन (Karmāṅgasnapana) "A bath, the water of which is mixed with soil from the roots of the basil plant, poured over the icon's head".

Vilk VII: 139-144. *See also*: abhiṣeka, snapana.

कर्माची (Karmārcā) "Movable images used for special functions in temples".

Isr¹ XVIII: 429-453 (for consecration of); *Nrdy* XV: 204-209 (pratiṣṭhā of); *Padm* "Kr" XIX: 1-25; *Spsn* XIV: 1-34 (comp., special attention to casting metal icon); *Sntk* "Br" VI: 46-53. *See also*: arcā, pratimā, bimba, bera, vighraha, etc. *See further*: utsavabera, tīrthabera.

कर्षण (Karṣaṇa) "Plowing undertaken for ritual purposes".

Agst¹ I: 14-22; *Anrd* I: 14-22; *Isr¹* XVI: 83-88; *Kpjl* VIII: 11-25; *Padm* "Kr" III: 7b-21; *Mark* II: 1-6; *Vsmu* XII: 36-40 (site plowed twice, cattle graze for one year etc.), XIII: 5-7a (yajamāna plows before prāsāda-building starts); *Vilk* VI: 67-85, 141-142 (golden plow for removing main icon for repairs); *Spsn* V: 15b-19a (types of plow for different varṇas), 19b-32 (how, etc.); *Sntk* "Br." VIII: 5b; *Haya* "Ādi" VI: 20 *et passim*, VIII: 9-14. *See also*: grāmādi-vinyāsa, bhūparīkṣā, vāstupūjā.

कलश (Kalaśa) “Pot”.

Vksn XXII: 15-57, 68-76a, 89-93, 113-143 (pots and their decoration, arrangement, and contents for snapana). *See also*: abhiṣeka, snapana, snāna, etc.

कल्किन् (Kalkin) “The final avatāra of the Lord, the one who ushers in the eschaton”.

Nr̥dy V: 83-87 (mantra to); *Padm* “Kr” XVIII: 38-46a; *Mark* VIII: 68-70; *Vksn* XI: 134-141; *Satt* XII: 160-167a (dhyāna on his varāśvagantā form); *Haya* “Ādi” XXIII: 38-39a. *See also*: avatāra; vibhavadevatā.

कवाटोद्घाटन (Kavāṭodghāṭana) “Opening temple-gates”.

See under: aṣṭāṅgapūjā, pūjā.

काम (Kāma) “The god of love and beauty (Synonyms: Anaṅga, Kandarpa, Manmatha, Madana).”

Nr̥dy XXVIII: 87-95; *Padm* “Kr” XXII: 16-18a (iconometry); *Satk*: “Siv” I: 293b-317 (description). *See also*: parivāradevatā.

काम्य (Kāmya) “Any ritual undertaken on an optional basis with a view to please the divine powers and derive thereby certain desired (usually mundane) rewards—cf. nitya, naimittika [q.v.].”

See under: utsava, yāga, vrata. *See also*: prayoga.

काल (Kāla) “Time generally; particularly as it applies to certain units or periods of the day for worship”.

Kp̥jl V: 1-21a (auspicious times and constellations); *Nr̥dy* II: 147-151 (times for worship, duration, etc.), IX: 244-245 (auspicious times and constellations), XV: 2b-6 (pratiṣṭhā); *Padm* “Car” V: 54b-69 (time for worship, duration, etc.); *Pmes* IX: 1-179 (time for worship, duration, etc.); *Psot* X: 7-31 (for pratiṣṭhā); *Paus* XXIII: 42-45 (conceived to be symbolised within a maṇḍala-design; *Mark* XXX: 38-44a (auspicious times and constellations); *Satk* “Br” X: 7-10a (auspicious times for dānas), “Siv” VI: 42-43 (times for worship, duration, etc.); *Haya* “Ādi” XXXIII: 5-22 (for pratiṣṭhā). *See also*: tithi, pañcakāla, yāga, yuga.

किरीट (Kirīṭa) “Crown-ornament of an icon; also called makuṭa [s.c., mukuṭa].”

*Agst*¹ II; *Nrđy* XXVII: 33-34; *Padm* “Kr” XX: 101b-107, “Car” XXXI: 10b-24 (mantra to); *Satt* XIII: 3b, 30a. *See also*: alaṅkāra, pādukā, pīṭha, etc.

कुण्ड (Kuṇḍa) “Fire-pits for offerings; constructed in outer maṇḍapas of temple precincts”.

*Agst*² XIV (how to do agnikārya); *Anrd* VIII: 1-55 (Kuṇḍavidhi); *Isvr*¹ XI: 94-101 *et passim* (how made, placed and used in mahotsava of second day), XIV: 78 ff (spec. one in maṇḍapa for pavitrotsava); *Isvr*² VII *passim*, XXV: 1-52 (shapes, dimensions, etc.); *Kpj* II: 21b-22 (those needed for dikṣā); XII: 12-19 (4 types named for maṇḍapa for pratiṣṭhā); *Jaya* XV: 2b-57; *Nrđy* VII: 29-38 (dikṣā), XV: 8-10 (pratiṣṭhā), XXVII: 7-25a (for yāga); *Pmes* VII: 5-48; *Psot* XI: 5b-20a; *Paus* II: 1-20, 134-162, IV: 21-133 (location of “yāga-grha”), XXIX: 1-47 (kuṇḍalakṣaṇa), 48-77 (consecrations of); *Brbr* IV.iii: 1-46; *Mark* XVI: 1-4 (in agnikārya); *Laks* XL: 31b-35; *Vsnu* VIII: 2-25 (25b symbolism of universe); *Vtlk* VII: 255-259; *Vksn* II: 20-51, V: 58-60, XV: 7-12 (-lakṣaṇa); *Spsn* XVIII: 65-118; *Satt* VI: 76-82 (desc.), XXIV: 294-296 (for prāsāda-preliminaries), XXV: 178 (big one, for pratiṣṭhā). *See also*: agnikārya (?); yāga-maṇḍapa; yāga, homa.

कुबेर (Kubera) “One of the directional deities (North) to whom bali-offerings are regularly made; god of wealth. Synonyms: Dhanada, Vaiśravaṇa”.

Nrđy XIV: 65, XX: 106, XXVIII: 29-33a; *Padm* “Kr” XXII: 27b-31a; *Sntk* “Siv” I: 72-88a; *Haya* “Ādi” XXVIII: 11. *See also*: diṁmūrti, bali-dāna. *See further*: soma.

कुम्भ (Kumbha) “A large pot used for ritual purposes”.

*Isvr*¹ X: 27-55 (Prayer by ācārya to diff. forms of Viṣṇu to purify water) also 57 b, XI: 120 *et passim* (for use in yāga, a 2nd day of mahotsava), XV: 34-343 (for snapana); *Vsnu* XVI: 54b-55, 67b-69, 75b-85a (pūjā of, part of pratiṣṭhā of image); *Spsn* XXIII: 1-299 (comp., part of pratiṣṭhā of icon and temple), XXI *passim*. *See also*: kalaśa, pātra; dravya.

कूर्म (Kūrma) “The tortoise-form of the Lord; one of his avatāras”
[q.v.]

*Isvr*¹ XXIV: 260-264 (for dhyāna of mantra-prastāra); *Nrđy* V: 11-20 (mantra), XIII: 247 (measurements for pīṭha), XVII: 20 (bimba measurements for Kūrma-Matsya-Varāha); *Psra* XV: 123; XXIX: 5-13 *passim* (some of the six varieties of Kūrmamantra desc. and discussed); *Padm* “Kr” XVII:

6b 11; *Paus* XVI (bimbalakṣaṇa), XXIV : 122-124 (for dhyāna of mantra-prastāra); *Mark* VIII: 20-22; *Laks* XXXVI: 3b-4a *et passim* (in antaryāga); *Vksn* XI: 38-44; *Sesa* XXII: 33b-34a; *Haya* “Ādi” XXIII: 6a-8a *See also*: avatāra.

कृष्ण (Kṛṣṇa) “One of the avatāra forms of the Lord; also known as Upendra, Keśava, Gopāla, Govinda, Pārijātajit, Yādava, Vāsudeva”.

Jnmr I: ix: 16ff. (mantra), xii *passim* (stotras), xiii *passim* (mantra); III: v: *passim* x: 15-21, xi: 3-6, 14-21 (dhyāna); IV: i: 16-36 (stotra), vi: 1-17; V: iii: 12-25, viii (etymology); *Nrdy* V: 65-75a (mantra to), XXIV: 8b-22 (phala of fasting on Kṛṣṇa-jayantī); *Psra* XIII *passim*, XV: 250 *passim*; *Padm* “Kr” XVI: 42b, XVIII: 1-37 (for dhyāna), XXII: 49b-61a *passim* (Upendra); *Brbr* II. vi: 13-51 (Rādhākṛṣṇa); III. i: 120b-156 (desc. of Mathurā, Bṛndāvana, etc.); *Mark* VIII: 3, 65-67; *Vksn* XI: 114-133a, XXX: 1-58a (comp., Kṛṣṇa-jayantī); *Sdly* I. xvi: 7-9, 31; *Sesa* XXVI: 18-19, 52, LV: 7b-8a; *Spsn* XLI: 1-77 (Kṛṣṇa-jayantī including Śikyotsava); *Sntk* “Ind” III: 73-83 (called Sāttvata, delivering Pāñcarātra); *Satt* XII: 98-102, 145-146, 148-159 (sagely forms for meditations) *See also*: Keśava, Gopāla, Govinda, Vāsudeva; avatāra.

केशव (Keśava) “One of the twelve mūrti-forms of the Lord; sometimes called Kṛṣṇa”.

Psra XIII: 18; *Padm* “Kr” XVI: 30; *Mark* VIII: 3, 65-67; *Vksn* XI: 152b-153; *Haya* “Ādi” XIX: 4-5a *See also*: Kṛṣṇa, etc.; mūrti.

कोश (Kośa) “Aspects assumed by Lakṣmī”.

Laks. VI: 1-24 (only six kinds) *See also*: Lakṣmī.

कौतुकबन्ध (Kautukabandha) “The thread used to tie the wrist of an icon and the wrist of the chief priest during a ritual undertaking; also the ceremony of tying this thread. Sometimes called rakṣā and/or rakṣābandha”.

*Agst*¹ V(i) 50a (to pratimā, part of pratiṣṭhā), VI: 146-148a, 158a (done in all yāgas); *Anrd* XXI: 7-17 (for ācārya—as part of aṅkurārpaṇa in mahotsava); *Isvr*¹ X: 334 (done in all yāgas), 305-334 (to request utsavabera to preside over the events of dhvajārohaṇa), XI: 377 (ācārya, at the end of mahotsava, unties the kautuka), XV: 20 (re: snapana); *Kpjl* XI *passim*, XXIII: 42 (to icon during mahotsava); *Jaya* XX: 168b-170a; *Nrdy* XVIII: 36, 56-57a (tied to flag-staff as part of dhvajārohaṇa), XIX: 70-72; *Padm* “Kr” XXVII: 53 (cf. 213) (Pratisara of gold; part of pratiṣṭha in snapana), XXX: 63 (part

of pratiṣṭhā to vimāna); “ Car ” XI: 28-39 (for icon during mahotsava); *Pmes* XIV: 19 (snapana); *Bdy¹* IV- (called Rakṣābandhana during pratiṣṭhā as protection for the work undertaken); *Vvmt* XVIII: 25-35; XIX: 7; *Vsnu* XX: 102a, XXI: 4 (as part of tīrthayātrotsava to icon); *Vtlk* VII: 53-60 (for icon and ācārya); *Vksn* XXII: 91-94, XXVIII: 32-38; *Spsn* XXXIII: 28-34 (called rakṣā-sūtra to invite utsavabera to preside over the events of dhvajārohaṇa); *Sntk* “ Siv ” IX: 43-66a (kautukabera). See also: pratisarabandha, rakṣābandha.

कौमुदीयक (*Kaumudiyaka*) “ A mode of worship prior to, but connected with, ‘ waking ’ the Lord from His Śayana-period of slumber ”.

Paus XXXI: 1-81. See also: utthāpana, prabodha.

अत्रिय (*Kṣattriya*) “ The warrior-community ”.

Anrd IX: 1b (necessity of knowing rules of abhiṣeka), X: 3 (derivation of the word). See also: varṇa¹.

क्षेत्र (*Kṣetra*) “ Literally, ‘ field ’; but any place in particular; the term is occasionally used in its technical sense acc. to Sāṅkhya philosophy ”.

Paus XXXVI-VII (places where God’s presence is discerned); *Brbr* IV.i: 98 ff. (kṣetra and kṣetrajña discussion, following Sāṅkhya); *Mark* XII: 2-3 (pañca-grāmas named); *Vsnu* IV: 1-13 (discussion of kṣetra and kṣetrajña—following Sāṅkhya); *Vksn* XX: 2-4 (places where temples may be built); *Sntk* “ Br ” 2b-6 (auspicious places for dāna). See also: loka, sṛṣṭi; tīrtha; bhū-parikṣā; jñāna.

गणपति (*Gaṇapati*) “ One of the parivāradevatās; first son of Śiva, worshipped as remover of obstacles; also known as Gajānana, Vināyaka, Gaṇeśa ”.

See under: Vighneśa, Vināyaka. See also: Viṣvaksena.

गरुड (*Garuḍa*) “ One of the ‘ nityasūris ’; a symbol of Viṣṇu’s presence. The vehicle of the Lord, taking the form of bird-man; also called Tārṁśya, Vihagendra, Vihageśvara, Vainateya, etc. ”

Agst¹ VI: 44-52 (how image is represented on flag); *Anrd* XX: 38b-45, also 71; *Isvr¹* VIII: 1-65 (general: description, mantras and worship), IX: 22-28 (description of his image and power placed above doorway to sanctuary), also 52, 112-115, X: 233-261, 292 *et passim* (how image is represented on flag), 236f., 385-391, XXIV: 370-437 (stotra), 370-438 (51 forms briefly described for

dhyāna), XVII: 215-235 (vāhana); *Ksyp* I: 1-70 (comp., mantra of 5 syllables), II: 1b²-31 (for dhyāna), XIII (abhiṣeka in honor of); *Jaya* XXX: 72b-85 (mantra against snake-bites); *Padm* "Kr" XVI: 1-2 (general), XXII: 8b-12a (iconometry), XXXII: 105-108a (pratiṣṭhā); "Car" X: 95-96 (garuḍa-prāsāda, for child-birth), 128-130a (worshipped on flag in utsava), XXXI: 316b-376a (mantra to); *Pmes* VIII: 1-64 (general: descriptions, mantras and worship), XI: 21b-28a (desc.), also 114-118 (desc.); *Psot* IV: 32 (location mentioned); *Brbr* II.iii: 36-57 (effects of mastering mantras against snake-bites, etc.); III.i: 10 (incarnation of 4 vyūhas); *Mark* XXI: 5b-92 (how image is represented on flag); *Vsnu* VI: 77 (his connection with 4 vyūhas), XX: 26b-28a (prose; in praise of); *Vtlk* VI: 480 (location), VII: 673-676 *passim* (pratiṣṭhā); *Vksn* XX: 151-155, XXVI: 36-45 (on flag); *Sesa* XXVIII: 9b-10a (pakṣirāja), XLIX: 8, L: 1-23, LI: 1-3, LII: 1-2 (mantra to); *Spsn* XV: 14-15a; XXXII: 9-19 (how image is represented on flag); *Satt* XII: 178-196 (by himself, alone: description for meditation), 197-202 (meditation on, with Viṣṇu being carried), 240-245 (his connection with 4 vyūhas), XXIV: 230-237 *et passim* (iconometry), XXIV: 370-437 (dhyāna), XXV: 223-225 (pratiṣṭhā); *Haya* "Ādi" XXI: 1-5. See also: vāhana; dhvaja, parivāradevatā.

गर्भगृह (Garbhagṛha) "The sanctum sanctorum of a temple; the cell containing the Lord's image [s.c., garbhageha]".

Kpjl X: 67-68; *Mark* III: 37; *Satt* XXIV: 358-391 (measurement and proportions of) See also: prāsāda, vimāna See further: arcā, bimba, bera, etc.

गर्भन्यास (Garbhanyāsa) "A symbolic 'seed' implantation rite at the commencement of a temple-building program; analogous to garbhādhāna-saṃskāra".

*Agst*¹ I: 34-74 (called garbhādhāna); *Anrd* XI: 46 (for village), XXXI: 1-24 (comp., 20b-22a, 23...mantras); *Isvr*¹ X: 351a (for flag-pole-gartanyāsa), XVI: 49-82 (pit filled with cement), 206 (done for temple's garbhanyāsa 192-218), XVIII: 347-380 (under pedestal for icon in sanctuary); *Kpjl* X: 89-114a; *Padm* "Kr" II: 17-27 (for village), XIII: 55-58 (should be done before śūla-installations), VI: 1-51; *Psot* II: 24-31 (diff. from all treatments: seven layers in a pit), XX: 2b ff.; *Paus* XLII: 68 (filled with stone and mud; no ceremony), 151-163 (same pit as homakuṇḍa; precious offerings made, & filled up); *Mark* II: 51a-52a (for temple), VII: 12 (for bālālaya); *Vvmt* XXI: 98-118, 120; *Vsnu* XII: 45 (dug till water is found, followed by Vāstupūjā), 82-88 (another pit in center, to receive silver tortoise), XIII: 22-44 (done for offspring of a temple [42], also a homa accompanies it to gods of directions: prayer: 43a-44a), XVIII: 22 *et passim*; *Vtlk* VI: 40 ff. (for village), 85-96, 244-

267, VII: 475-481; *Vksn* I: 12-16 (for temple), IX: 14-15 (for icon pratiṣṭhā); *Spsn* V: 38-54 (prior to constr. of bālālaya), VII: 1-25 (comp.); *Sntk* "Br" VIII: 14b-15a (for temple... called 'garbhādhāna' not detailed) *See also*: prathameṣṭakā, prāsāda, mūrdheṣṭakā, ratnavinyāsa.

गर्भाधान (*Garbhādhāna*) "Implanting the seed"; name for Sacramental saṃskāra marking the initiation of marital intercourse by newly weds. Used as a symbol for commencing an auspicious enterprise, such as constructing a temple.

See under: garbhanyāsa. *See also*: saṃskāra.

गुण (*Guṇa*) "Quality, virtue, or perfection".

Para I passim, II: 6-12 (3 guṇas used in comparisons in different ways); *Laks* II: 27-36 (Ṣaḍguṇa named and explained).

गुरु (*Guru*) "Preceptor; traditionally explained etymologically as 'gu-' (darkness), '-ru' (dispells)".

*Agst*² VIII: (guruśiṣyalakṣaṇa); *Laks* XXI: 30b-36; *Vvmt* III: 2-16 (must be a brahmin); *Vsnu* II: 45 (one who in addition to other qualities has had abhiṣeka, distinguished from samayin, deśika, *et al.*); *Sesa* XIV: 29b-30a (definition), 26b ff. (lakṣaṇa for mantropadeśa); *Sntk* "Ind" IV: 53b-55 (one who had "sava"-dikṣā; *See also* 44-47); *Satt* XXV: 250-253 (pūjā to him after pratiṣṭhā). *See also*: ācāryalakṣaṇa, deśika, dikṣā.

गृहार्चन (*Gṛhārcana*) "domestic worship".

Kpjl XV: 65 ff.; *Prmp* IV: 181-188; *Padm* "Car" VI: 17b-21a; *Vtlk* III: 299b-417 (detailed); VI: 486-502 (kind of icon and shrine). *See also*: pūjā; ācāra.

गृहार्चा (*Gṛhārcā*) "Domestic icon".

Kpjl XV: 66 ff.; *Jaya* XX: 5b-5a (measurements); *Padm* "Kr" XXXII: 1-61 (comp., general types, iconometry); "Car" VIII (see alternative rules, for snapana); *Vtlk* VI: 486-502 (kind of shrine and icon to be used), VII: 685-693 (pratiṣṭhā of same). *See also*: Śālagrāma; pratimā; gṛhārcana. *See further*: arcā, bimba, bera, *etc.*

गोपाल (*Gopāla*) "One of the names of Kṛṣṇa; also known as Keśava, Govinda, Mādhava, *et al.*".

Jnmr III.i: 11 ff, III.iii: (mahāmantra); IV.vi, vii, viii. *passim*; *Sesx* XXVI: 52 (Putragopāla), LV: 7b-8a. *See also*: Kṛṣṇa, avatāra.

गोपुर (Gopura) "The storeyed structure surmounting temple gateways in South Indian temples".

*Isvr*¹ XVI: 341-352a (pratiṣṭhā of); *Kpjl* X: 81 (size of); *Nrdy* XIV: 126 (mentioned), XVI: 20b-26 (pratiṣṭhā), XVII: 80b-85a (jīrṇoddhārā); *Padm* "Kr" X: 36-38a, 46a; *Psot* XXI: 24-34 *passim* (pratiṣṭhā of); *Bdvj*¹ VIII: (pratiṣṭhā of); *Vvmt* XXI: 89-91; *Vtlk* VI: 318b-320a (construction of), VII: 613-632 (pratiṣṭhā of); *Vksn* XXXIV: 27-31; *Spsn* X: 56-69 (pratiṣṭhā of). *See also*: prāsāda.

गोपूजा (Gopūjā) "Worship of cows".

Paus XL: 189-221a (how and why done, are both given). *See also*: dāna.

गोविन्द (Govinda) "One of the twelve mūrtis; also sometimes used as another name for Kṛṣṇa".

Psra XIII: 40-41a; *Padm* "Kr" XVI: 32a; *Vksn* XI: 164-167; *Haya* "Ādi" XXII: 7b-8 (iconometry). *See also*: mūrti; Kṛṣṇa, Gopāla.

ग्रामादिविन्यास (Grāmādivinyāsa) "Town-planning, etc., a subject dealing with all aspects from furnishing schematic diagrams, through surveying, etc., to the final construction and occupation of a site".

Anrd XI: *passim* 1-47 (see esp. 14b-20 for royal cities); *Isvr*¹ XIX: 744-843 (grāma-śānti—when and how); *Kpjl* IX: 1-41; *Padm* "Kr" I: 17-55 (grāmasvikāra), II: 4-16 (several types of towns, villages, etc. named); "Car" X: 30-33 (svatantra and paratantra terms explained); *Vtlk* VI: 35b-67a; *Haya* "Ādi" V: 4-19a (grāma-nirmāṇa), XIX: 792 ff. *See also*: bhūparīkṣā.

घण्टा (Ghaṇṭā) "A bell." Most references are to temple practices, where it is almost universally employed. In domestic pūjā, the bell is used only by Vāḍagalai worshippers, never by Teṅgalais.

*Isvr*¹ 51b-87 (description, worship and uses of; 75 ff., eulogy; 81a, sound of bell is mantra-mātā?); *Jaya* XIII: 197-209 (description, worship and uses of), 210-221a (mantra and dhyāna); *Padm* "Kr" XXIII: 36b-40a, XXXI: 8b-21a (descriptions, worship, etc. with pratiṣṭhā); "Car" VI: 68a (certain occasions when bell should not be used), 68b-72a (description, worship and uses of), XXXI: 81-82 (mantra to); *Pmes* VI: 62-78 (sound represents "a" to "ha").

79 ff. (the Śabdadevatā, all mantras *etc.*—compare western image : “alpha”—“omega”); *Paus* XXXIV : 15-56 (mystic significance of shape, size and sound of bell); *Brbr* IV.ii: 62a (description, worship and uses of); *Mark* XI: 16a²-22a (how made, description, *etc.*); *Laks* XL: 19-28 (description, worship and uses of); *Vtlk* III: 242 ff (worship of ghaṇṭā—its symbolism), VII: 655-672 *passim* (pratiṣṭhā of); *Spsn* XV: 21-27 (description, worship and uses of). *See also* : dravya.

घृतारोपण (Ghṛtāropana) “Application of ghee with saddle-paste to the Lord’s image”.

Nrdy XIX: 97-98 (part of mahotsava, attentions to icon); *Vtlk* VII: 604-608 (after vivāha as part of pratiṣṭhā). *See also*: abhiṣeka.

चक्र (Cakra) “Viṣṇu’s discus, often called by the name Sudarśana [q.v.]”.

See under: Pañcāyudha; astra, śastra, sudarśana.

चक्रवर्तिन् (Cakravartin) “The name given to one who has undergone ‘mahāyāga’-type of dikṣā”.

Sntk “Ind” IV: 27b-40, 53b-55. *See also*: Vaiṣṇava.

चण्ड (Caṇḍa) “Original name of Viṣvaksena; now used as name for one of the guardians of the eastern gate of the first prākāra in a temple”.

Isrv IX: 12b ff., 243 ff.; *Pmes* XI: 22 ff.; *Paus* IV: 163-169, XXIV: 4 (described); *Brbr* IV.ii: 170 ff. (offered havis, with Pracaṇḍa, *et. al.*); *Sdly* I.xv: 11; *Spsn* XV: 2 f. *See also*: Pracaṇḍa, Vighneśvara, Viṣvaksena; dvārapālaka.

चतुर्मास (Caturmāsa) “A period of four months when most temple activities of a festive nature are suspended; during this time the Lord is presumed to be ‘asleep’”.

See under: vrata (caturmāsa). *See also*: utsava (utthāpanotsava, parivartanotsava, prabodhotsava, bodhanotsava, śayanotsava, svāpotsava). *See further*: yoganidrā; laya.

चतुस्स्थानस्थित (Catussthānasthita) “Pictorial representation of the main icon used in certain ceremonies (*e.g.*, pavitrotsava) when the main deity is ‘asleep’ during caturmāsa [q.v.]”.

See under: citrabimba.

चन्द्र (Candra) “Moon-god”.

Nr̥dy XXVIII: 103-108 (descriptions of); *Paus* XIV (bimbalakṣaṇa); *Haya* “Ādi” XXIII: 8. *See also*: Soma; parivāradevatā.

चातुरात्म्य (Cāturātmya) “Four-fold manifestation of the Lord”.

See under: Vyūha.

चामर (Cāmara) “A chowry-whisk made from the tail of an animal called ‘Camari’; a fan”.

Padm “Kr” XXIII: 45b-46 (description, how made, etc.); *Mark* XI: 39-46a (description, how made, etc.); *Spsn* XV: 51-52 (description, how made etc.). *See also*: vyajana; dravya.

चित्रबिम्ब (Citrabimba) “An icon of the Lord in the form of painted picture”.

Jaya XX: 3-8 (lakṣaṇa of paṭabimba); *Vtlk* VII: 509 ff. (pratiṣṭhā); *Sdly* II.iv: 11-20 (worship counseled); *Sntk* “Br” VII: 36b-41a (3 types of pratimā: citra, ardha-citra and citrābhāsa). *See also*: pratimā; varṇa².

छत्र (Chattra) “Umbrella used in worship of the deity (Synonym: āta-patra)”.

Padm “Kr” XXIII: 44-45a (how made, its characteristics, etc.); *Mark* XI: 33b-35a (how made, its characteristics, etc.); *Spsn* XV: 50-51a (how made, its characteristics, etc.). *See also*: dravya.

छायाधिवासन (Chāyādhivāsana) “An alternative pratiṣṭhā-method for icons of precious stones, clay, or pictures which cannot get wet by the more conventional jalādhivāsa-techniques. Involves a substitute item which is made of darbha-grass put into water; also done for large buildings (vimāna, gopura) with a mirror”.

*Isr*¹ XVIII: 132-149; *Padm* “Kr” XXVI: 22-40; *Vtlk* VII: 64-76. *See also*: jalādhivāsa, pratiṣṭhā.

जप (Japa) “Repetitions of mantras, sacred passages, etc.”.

*Agst*² XXIV: re: japa of Rāma-mantra; *Jaya* XIV: 1-95a (esp. 3-4: kinds of japa; 74b-89a colors of mantras with akṣamālā; 5b-56: para and apara; 78b-87a: re: occasions for use); *Psra* V: 20-31 (with four āṅgas.), XVI (for prajogic effects); *Padm* “Cār” XXIII *passim* (general; esp. 67 ff. for rules on

japa), XXIV: 42-76a, XXV: 28b-251a, and XXVI, XXVII, XXVIII, XXIX, XXX, XXXI, XXXII *passim* (for rules for specific japas); *Vtlk* IV: 147-409 (mantrayoga described); *Sdly* IV.x: 50-52; *Sesa* XIV: 58-64a, XV: 28 ff.; *Spsn* LII: 1-201 (comp.); *Sntk* "Br" IV: 34-37; *Satt* VI: 73a-74. *See also*: mantra; akṣamālā; mantroddhāra; tapas.

जपनिष्ठ (Japaniṣṭha) "A group-title of Śrīvaiṣṇavas".

Jaya XXII: 42-45a (six characteristics named). *See also*: Vaiṣṇava.

जलाधिवास (Jalādhivāsa) "Soaking or immersing images in water as part of the rites of sanctification or installation; also the period in which this is done as part of normal pratiṣṭhā-rites [*q.v.*]. (See K. Rangachari's *Śrī Vaiṣṇava Brahmanas*, p. 122f.).

Anrd XIV: 1-17; *Isvr*¹ XVIII: 85-96, 97-131 (essential part of pratiṣṭhā of idol, followed by dhānyādhivāsa), 152b-167; *Kpjl* XII: 32-60a; *Nrdy* XV: 144-148 (placement of vessels); *Padm* "Kr" XXVI: 59b-83a; *Pmes* XV: 211-232b; *Psot* XV: 38-98 (duration varies according to material of icon: 3 days for stone, 1 day for metal, 1 night for gems), XVII: 1-17 *passim*; *Bdvj*¹ VIII (for buildings, etc.); *Mark* XIV: 55-72; *Vsnu* XVI: 34-39; *Vtlk* VII: 83-101, VIII: 143 ff. (jaladroṇyarcana, part of mahotsava on 8th day afternoon); *Vksn* XVI: 4-10; *Spsn* XXIV: 1-216 *et passim* (esp. 34-41 and 173-177); *Haya* "Ādi" XXXV *passim* (does not mention "jalādhivāsa"). *See also*: chāyādhivāsana (without water); pratiṣṭhā; netronmilana.

जामदग्न्य (Jāmadagnya) "Paraśurāma, sixth of the avatāras of Viṣṇu, born as the son of Jamadagni; also known as Bhārgavarāma".

Nrdy V: 48b-57a (mantra to); *Haya* "Ādi" XXIII: 25-27. *See also*: Paraśurāma; avatāra.

जीर्णोद्धार (Jīrṇoddhāra) "Repairs, to a building, and any part thereof, or to an image".

*Isvr*¹ XIX: 3-128; *Kpjl* XXVI: 1-75 (comp.); *Jaya* XX: 368b-376a; *Nrdy* XIII: 385-388 (general disc. only), XVII: 1-43 (for icon), 44-46 (vimāna), 61b-70 (for icon and/or temple); *Para* XXII: 44b-75; *Prmp* II: 95-99a (whom to hire for help); *Padm* "Car" XVII: 2-30; *Pmes* XI: 385 ff., XV: 934-990; *Psot* XXX: 23-34 (saṁprokṣaṇa necessary); *Paus* XXXVIII: 85-97a (icon; see also 98-147), XLIII: 119-183 (for temple, temple contents); *Vvmt* XXIII: 1-44a (comp.); *Vsnu* XXI: 34-97 (for icon); XXIV: 1-74 (for icon), 75-93a (of

temple); *Vilk* VI: 109-172; *Vksn* XXXVI: 1-92 (krama); *Satt* XXV: 320 ff. (re-pratiṣṭhā of pedestals, icons, vimānas, etc., after repairs), 338-339 (for temple man-made or divine). See also: pratimā, prāsāda, bālālaya; prāyaścitta.

ज्ञानयोग (Jñānayoga) “Discipline of cultivating true knowledge of the Supreme Being as a means to liberation; one of several alternative methods recommended in P° literature”.

*Agst*² XX (two kinds of yoga); *Paus* XXXIII: 87-130, 131-174a (esp. 145-147: 6 kinds of knowledge to be got through yoga). See also: yoga, mokṣa. See further: māyā, vijñāna, etc.

तक्षक (Takṣaka) “Carpenter”.

Vksn XXXVI: 105-117a; *Sntk* “Br” VIII: 9b-10. See also: Śilpin.

तत्त्व (Tattva) “A technical term with several different meanings, with abstract and personified; not used in P° literature with same precision as in classical Sāṃkhya writings”.

*Isr*² IX: 234-242 (represented and worshipped in 8th āvaraṇa of temple compound); *Jaya* III: 3-9a (29 named); *Nr*^{dy} IX: 7b-44 *passim* (worshipped in pūrṇāhuti in dīkṣā); *Psra* XIV: 1-39 (24, with deities, nyāsas, etc., listed); *Padm* “Jn” VIII: 39-45 (51 named); *Pmes* X: 2 ff. (25 named), XXXIII: 1-86; *Brbr* I.vii: 51-52 (26 named); *Laks* VI: 42-45 (25 enumerated), VII: 1-17 (25 briefly desc.); *Vsnu* IV: 1-25 (24 tattvas by interaction of kṣetra and kṣetra-jñā); *Vilk* II: 63-70, 102 (25 named; see also VII: 294-303: tattvasamhāra during pratiṣṭhā); *Sdly* I.ii: 4 ff. (36 named), iv: 10 (29 named); *Haya* “Ādi” XXXVII (opening portion—27 ? named). See also: Sṛṣṭi; laya; vijñāna.

तत्त्वदीक्षा (Tattvadīkṣā)

See under: dīkṣā.

तन्त्र (Tantra) “Āgama-texts, and/or their teachings”.

*Agst*¹ X: (mixture of); *Isr*¹ XIX: 454 (when one saṃhitā is used for pūjā, it is a sin to follow another for subsequent pūjā), XXI: 559-587, XXIII: 1-50 (mixture of); *Nr*^{dy} XXV: 332-342 (4 tāntric traditions named. re: prāyaścittas when mistakes occur); *Psra* I: 27 *passim* (sāttvika etc. implied; warns a man of God not to mix with 9 kinds of people), XIII: 2 ff. (mantras should not be mixed; Sāṃkhya); *Padm* “Jn” I: 47-54 (six tantras); *Pmes* XIX: 516 (pratiṣṭhā and pūjā should come from same Śāstra); *Paus* XXXVIII: 47-70, XXXIX: 295-302 *et passim* (mixture of); *Bdvj*¹ I (end): 108 named after

ācārya (transmitters); *Vsnu* II: 10b-11a (defined: a way to do things elaborately; that of which saves people from fear), 11b-19 (authority through Vedas); *Vtlk* I: 153 *et passim*, VIII: 339 (things not found here, to be gathered from others); *Vksn* X: 141-146 (mixture of); *Satt* XXV: 283-290 (ill effects due to mixture). *See also*: āgama, pāñcarātra, veda, śāstra, śāstrāvatāraṇa, saṃhitā, siddhānta, etc.

तन्त्रान्तरसिद्धान्त (Tantrāntarasiddhānta) “One of the four practical divisions of Pāñcarātrāgamas”.

See under: siddhānta.

तपः (Tapah) “Asceticism, or penance”.

Jnmr I.ii *passim* (de-emphasized); *Padm* “Jn” VIII: 2-5a (vācika, kāyika and mānasa), 5b-7 (sattva, rajas, tamas); “yog” I: 9b-10a (2nd step of yoga: Karmayoga); *Vtlk* II: *passim* (necessary for peace of mind which in turn leads to knowledge and release). *See also*: yoga; japa, dhyāna.

तर्पण (Tarpaṇa) “Offerings to give ‘satisfaction’ to pitṛs (departed ancestors); done daily and on special occasions”.

Paus XXVII: 93-122 (concluding aṅga of regular (?) śrāddha); *Brbr* III.x: 1-48 (done with tulasī-leaf instead of sesamum); *Sntk* “Br” V: 79b-93a (daily); *Satt* XVII: 140-153 (concluding part of Narasimhadīkṣā). *See also*: pitṛpūjā, pitṛsaṃvibhāga, śrāddha²; ācāra.

ताप (Tāpa) “Branding (with the emblem of the Conch on the left shoulder, the sign of the discus on the right shoulder)”.

See under: pañcasamskāra; prapatti; puṇḍra, etc.

तापस (Tāpasa) “Name given to a particular group of the Śrī-vaiṣṇava community”.

Jaya XXII: 45b-51a (6 ethical and moral characteristics enumerated).

See also: Vaiṣṇava.

तार्क्ष्य (Tārṣya) “Another name for Garuḍa, the Lord Viṣṇu’s vehicle”.

See under: Garuḍa.

ताल (Tāla) “Measurements; of temple-buildings and all things associated with them, including icons and implements of worship. Sometimes referred to as tālamāna and/or māna”.

Anrd XII: 1-9a (general); *Isr*¹ XVII: 92-173 (for icons of wood and stone), 174-214 (for Hayagrīva, Narasiṃha), 215-248a (for all vāhanas); *Kpjl* X: 53-57 (for pratimā; re: size of prāsāda), 58-60 (for main pratimā); *Jaya* XIX: 3a, XX: 4-66a; *Para* XXIII: 17b-31 (inc.); *Padm* “Kr” XII: 1-52 (general definition for pratimā, definitions of measurements), XIX: 1-16a, 51b-68a (tāla for pratimā defined), XX: 1-133a (for icons’ anatomy and ornaments), XXI: 1-90 (measurements for Śrī etc.), XXII: 66-73 (for mūlabera), XXXII: 27b-32 (for domestic icons); *Pmes* XVIII: 2 ff. (some weights given); *Psot* IV: 9b-10 *passim*, 11-17, 18 ff. (for prāsāda, its parts, maṇḍapa, etc.), VIII: 7-14 (general definitions for icons, aṅgulas, etc.), 12-14 (for prāsāda, its parts), 15-40a, 45-46 (specific iconometry for beras); *Paus* IV: 5-10 (paramāṇu, aṇu, likṣā, yūka, yava, aṅgula: each one 8 times the preceding; 2 aṅgulas = kalā; 6 kalās = tāla; 24 aṅgulas = haṣṭa; general definitions); *Mark* IX: 1-28a (six varieties of tāla-māna, etc.), 42b-64; *Vvmt* XXI: 52-65, XXII: 22-45 (icons), 46-47 (pīthas, etc.); *Vsnu* XIII: 75a (yava), XIV: 73b-106 (iconometry); *Vtlk* VI: 393-405 (for icon); *Vksn* X: 2-21 (general), 23-34 (pratimā-māna), 42-54a, 82-94, XVII: 9-13; *Spsn* VIII: 1-36 (comp., tālamāna, etc.), XII: 1-58 (comp.) *passim*, XIII: 9-153a (for icons of mud, stone, etc.); *Sntk* “Br” VII: 32b-51a (general measurements), 110b-161 (general definition); *Satt* XXIV: 91b-237a (for various icons of the Lord), 358-432 (a kind of blue print in words—pīṭha—standard measure to build); *Haya* “Ādi” VII: 1-10 (for pratimā, prāsāda, et al.), XVIII: 8-17a (bhāga—patterning), 17b-57 (general iconometry). See also: pratimā; prāsāda.

तिथि (Tithi) “A period of time”.
See under: kāla, yuga.

तिथिदेवताः (Tithidevatās) “Gods specially enumerated on each of the different 15 days of each fortnight. The gods are: (1) Agni, (2) Brahmā, (3) Dhaneśa (Kubera), (4) Vighneśa, (5) Śrī, (6) Ṣaṇmukha, (7) Bhānu (Sūrya), (8) Vṛṣabhadhvaja (Śiva), (9) Durgā, (10) Yama, (11) Indra, (12) Viṣṇu, (13) Kāma or Manmatha, (14) Aśvinau (two), (15) Candra (Moon)”.
Nrdy XXVIII: 8-107a; *Para* XIII: 26-55 (to be worshipped for prayogic ends); *Padm* “Car” XXX: 2-203 (comp., mantras for use in Vratas); *Sntk* “Siv” I: 1-359 (comp.) instructions for yāgas to the respective deities, including the correct times of each, along with descriptions of their respective shrines). See also: under entries for individual deities named as tithidevatās.

तिलपर्वत (Tilapurvata) Lit. “heap of sesamum seeds; a special observance undertaken by one who wishes to accrue merit or to atone for a sin;

grain (?) is heaped to the height of the devotee, whereupon half is given to God, the other half distributed to Brāhmanas”.

Pmes XXI: 41-46. *See also*: prāyaścitta, vrata.

तीर्थ (Tīrtha) Lit. “water ; in general usage, a revered place of pilgrimage, foremost among which for Śrī-vaiṣṇavas are: Śrīraṅgam, Tirupati (Veṅkaṭādri), Kañjivaram (Hastiśaila), Melkoṭa (Nārāyaṇādri), and Yādavādri ”.

*Agst*² VII: latter part (eulogy of Benaras); *Isvr*¹ XX: (Melkoṭe-Māhātmyam of °); *Nrdy* XI: 75-77 (place to avoid, place to frequent); *Para* XXV: 14-19 *et passim*; *Prmp* III: 47-58; *Paus* XXXVI: 1-125, 290-383 *passim* (list of holy-places); *Brbr* II.iv: 93-182 (Bṛndāvana); *Vksn* XXVII: 68, 77-85 (tīrthayātrā). *See also*: kṣetra, sṛṣṭi.

तीर्थवेर (Tirthabera) “The icon of the Lord to which ritual ablutions are offered; often a Śālagrāma-stone [*q.v.*]”.

Psot XXVIII: 108-109. *See also*: arcā, pratimā, bimba, bera, vighraha; abhiṣeka, snapana.

तुलसी (Tulasī) “The basil plant, and particularly the basil leaves; said to be dear to the Lord because this is the form taken by a female devotee, Bṛndā, whose virtue won her eternal bliss of continuous proximity to His feet”.

*Agst*² VI (Praise of its sowing virtue); *Sdly* III.iv: 1-98 (loved by Viṣṇu and hence praised), V: 1-83 (loved by Viṣṇu and hence praised). *See also*: phala, dravya.

तुलस्यारोपण (Tulasyāropana) “Special festival during Phālguna-month, utilizing garlands of tulasī-leaves”.

Anrd XXII; XXIII: 1 ff. (how and when done); *Nrdy* XXIV: 2-8a (eulogy of daily and monthly tulasī-pūjā); *Bdvj*¹ X: (pūjā with 1000 names of Lord, with tulasī-offering and chanting of holy works by assembled Brāhmanas); *Sdly* III.v: 26 (in Kārtika-month—tulasī especially worshipped.) *See also*: utsava, tulasī.

तुलाभारप्रायश्चित्त (Tulābhāraprāyaścitta) “A penitential act done by a ruler who ‘weighs himself’ in gold, distributing it to deserving brāhmanas, etc.” Eulogized as “the best of all” prāyaścittas [*q.v.*]. (*sc.*, tulāpuruṣadāna°). *Padm* “Car” XX: 44-62a; *Pmes* XIX: 585 (mentioned as best), XX: 1-160a (comp., proper time for, with several alternatives). *See also*: prāyaścitta, pavitrārohaṇa. *See further*: dāna, etc.

त्रिविक्रम (*Trivikrama*) “An alternate name for the Vāmana-avatāra form of Viṣṇu, reflecting the fact that in that incarnation he conquered the three realms by his ‘three strides’ (tri-vikrama)”.

Nr̥dy V: 44-48a, XIII: 275-277; *Psra* XV: 5b; *Padm* “Kr” XVI: 33a; *Mark* VIII: 36-38; *Vksn* XI: 179-181; *Sesa* XXV: 10; *Haya* “Ādi” XXIII: 25; *See also*: Vāmana; avatāra, mūrti.

दक्षिणा (*Dakṣiṇā*) “Honorarium given to a priest or to participants for their role in a ritual undertaking”.

*Isr̥v*¹ IX: 357-376 (after mahotsava’s conclusion); *Nr̥dy* XXIV: 29-30 (gifts *etc.* extolled for their phala); *Bdvj*¹ VI (kriyā and dakṣiṇā, the ‘life’ of sacrifice); *Haya* “Ādi” XXXIX (near end: unusual gift of a house with attached bath, or site on yāga-maṇḍapa for an ācārya after pratiṣṭhā; cf. *Śrīpraśna* S. XX: 40-42). *See also*: dāna; ācārya, śiṣya.

दक्षिणायन (*Dakṣiṇāyana*) “The season from the summer solstice in Āṣāḍha-month to the winter solstice in Pauṣa-month when the sun moves southward, days get shorter, nights longer; generally speaking, an inauspicious time. Opposite of Uttarāyana [*q.v.*]”.

See under: Uttarāyana.

दत्त (*Datta*) “One of the parivāradevatās”.

Satt XII: 103-121a (with 6 or 2 arms: described for dhyāna). *See also*: parivāradevatā; dvārāvaraṇa-devatā.

दर्पण (*Darpaṇa*) “Mirror; used in worship of icons, esp. during bathing rites; sometimes also used as a substitute itself for the image during bathing rites”.

*Isr̥v*¹ XIV: 177; *Nr̥dy* XXVII: 66b-67; *Padm* “Kr” XXIII: 19b-20; *Pmes* XXI: 56-61 (darpaṇādhivāsa as part of pratiṣṭhā); *Mark* XI: 35-38 (preparation, characteristic, *etc.*); *Spsn* XV: 55-56. *See also*: dravya, *etc.*

दर्शन (*Darśana*) “The act of ‘seeing’ a holy object, being or rite”.

Prmp IV: 59-74 (bowing, *etc.*), 175-79 (order of shrines, *etc.*). *See also*: tīrtha, prāsāda, yātrā; utsava.

दामोदर (*Dāmodara*) “One of the 12 mūrti-forms of the Lord, along with Keśava, Nārāyaṇa, *et. al.* [*q.v.*]. also, a popular alias for Kṛṣṇa”.

Psra XIII: 86-87; *Padm* "Kr" XVI: 35b; *Mark* VIII: 8; *Vksn* XI: 229-232; *Satt* VIII: 115 *et passim* (special vrata during Kārttika-month); *Haya* "Ādi" XXII: 20-21a. *See also*: mūrtin; Kṛṣṇa.

दान (Dāna) "Gift-giving; gift".

Sntk "Br" X: *passim* (esp. 13b-57). *See also*: dakṣiṇā; gopūjā. *See further*: pratiṣṭhā.

दारु (Dāru) "Wood (for making an icon, constructing a temple, a flag-staff, chariot, etc.)".

*Isvr*¹ XVII: 31-91 (esp. 54, 72 ff., procedure for making icons of wood); *Kpjl* V: 7-10a, XI: 10b-20; *Padm* "Kr" XI: 86-106 (collection and selection), 107-112a (procedure for icon); *Psot* VI: 4b-35 (procedure for icon); *Paus* XXXVIII: 72-83, XL: 13b-34 (procedure for icons made); *Vsnu* XIII: 83-87 (acceptable and unacceptable for temple-building), XIV: 47-60 (collection and selection), 54b-56a (prayer to tree); *Vksn* III: 1-47 (collection and selection), 48-84a (dārusajjī-karaṇa); *Spsn* XI: 40-56; *Sntk* "Br" VII: 87-95 (acceptable and unacceptable to make an icon); *Satt* XXIV: 6b-8, 12-13, 33-41 (procedure for icon); *Haya* "Ādi" XVI: 45a *et passim* (procedure for icon). *See also*: dravya; dhvaja, pratimā, ratha, etc. *See further*: mṛtsaṅgraha, śilādoṣa, loha, etc.

दास (Dāsa) "A devoted servant; also a name suffixed to one who has undergone dikṣā; and, specifically, a group-title within the Pāñcarātra community; apparently (?) referring to confirmed bachelors".

Vsnu II: 38a (definition). *See also*: Vaiṣṇava.

दास्य (Dāsya) "Servitude; a relation of man to the Lord".

Brbr I.xii: 48-51 (Prayer in Puruṣasūkta worship wherein one assumes the dāsa-attitude Re: God), III.iii-iv-v (long chapters giving detailed description of how, after death, in Viṣṇuloka, an ekāntin is coronated like a king into the status of dāsa). *See also*: Vaiṣṇava. *See further*: mukti, loka.

दिग्मूर्ति (Dihmūrti) "Deities governing the eight directions: Indra (E), Agni (SE), Yama (S), Nirṛti (SW), Varuṇa (W), Vāyu (NW), Kubera (N) and Īśāna (NE) [g.v.]".

*Isvr*¹ X: 100-104; *Brbr* II.iv: 43-45; *Vilk* V: 287-303 (sthāpana of); *Sntk* "Br" VIII: 33-44; *Haya* "Ādi" XXVIII: 1-14 (comp.). *See also*: parivāra-devatā, bali.

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दीक्षा (Dīkṣā) “Initiation; necessary to qualify one to do worship; includes Pañca-saṁskāra [q.v.]. (See Rangachari’s *Śrī Vaishnava Brahmanas*, p. 101 ff.).

*Agst*² VIII: (for 6-syllabled Rāma-mantra), XVII (for Rāma-gāyatrī); *Anrd* IV: 4 (defined: dīyate, kṣīyate), 187-215 (śāstra for Brahmanas; mantra for all); *Ahrb* XV: 37a (yajña-dīkṣā—third birth of a man); *Isvr*¹ XXI: 1-558 (esp. 511 ff.; 1-510: 5 types; 54-74 materials for); *Isvr*² Ch III: *passim* (45 ff. materials for); *Kpjl* II: 9-22 (materials for), 23-25 (ceremonies); *Jaya* XVI: 1-369 (comp.; esp. 54-61a, dīkṣā for śiṣya, persons with vows; 61-89, krama), XVII: 1-62 (comp.), XVIII: 1-93a (comp.), XIX: 1-37a (comp.); *Jnmr* I.ix *passim*; III.vii, viii, ix *passim*; V.i: 4; *Nrdy* VII: 1-107a (comp.), VIII: 1-91a (comp.), IX: 1-347a (comp.); *Para* VII: 1-70, VIII: 1-82, XVII: 1-21 (for kings, ministers, *et al.*); *Psra* III: 129-136 (pre-requisite for worship), IV: 143 (stress on Pañca-saṁskāra), VI: 1-66 (mantradīkṣā); *Padm* “Car” II: 1-86 (on daśamī-day); *Psot* XXII: 1-80 (comp., esp. 4 ff., definition, also 13 ff.); *Paus*: *passim* (most of the work deals with maṇḍalas, part of 3-year dīkṣā; I: 1-32 names them; compare XXXVIII: 47-71); *Brbr* I.v: 6-42 (dīkṣā consists of branding and śaraṇāgati), vi: 1-108 (comp., mantras), vii: 1-110 (mantras), III.iii (last part of visionary chapter eulogizes dīkṣā); *Mark* XII: 14b²-36a (svayaṁ dīkṣā); *Laks* XLI: 1-66 (comp., two alternative methods given; dīkṣā defined, verse 5); *Vvmt* IX: 1-94a (comp., cakramaṇḍaladīkṣā); *Vsnu* X: 1-94a (comp., best months are April-July, next choice Nov.-Feb.), XI: 1-82a (comp., may be repeated annually, 7-18), XXIX: 1-52 (7 types of initiates, 1-3; different appropriate times for dīkṣā, with some people undergoing it 2, 3, 4, 7, 12 times a year, 4-6); *Vtlk* IV: 187-215 (with 5 sacraments); *Vksn* XXXVII: 15b-112 (Śakuna-omens for); *Sdly* I.viii: 1-46 *et passim* (Kṛṣṇa-initiation into Gopāla-mantra on 12th day), x: 1-32, xix *passim* (Gopāla-gāyatrī); *Spsn* XVI: 19a (definition), 21-33 (5 phases), 34-56 (materials); *Sntk* “Ind” IV: 1-55 (cakramaṇḍala° 9 types), IX: 84b-92 (4 parts); “Rsi” V: 1-44 (comp.); *Satt* XVI-XVII-XVIII-XIX (three types of dīkṣā). See also: upadeśa, guru, pañcasam-skāra, putraka, prārthana, mantradīkṣā, śiṣya, samayin, sādhaḥ, svayamdīkṣā. See further: varṇa; tattvadīkṣā.

दीक्षित (Dīkṣita) “One who has undergone dīkṣā”.

Isvr XXII: 1-67 (comp.); *Nrdy* X: 17-20 (different types according to number of abhiṣekas), XI: 16-23 *et passim* (7 types); *Paus* I: 1-32, 40 ff.; *Vsnu* II: 40a (5-types: samayin, putraka, sādhaḥ, deśika, guru), XXIX: 1-3 (different types of samayin), 7 (4 classes of dīkṣitas). See also: arcaka, ācāras, ācārya, guru, deśika, sādhaḥ.

दीप (Dīpa) “Offerings with a lamp, as part of pūjā”.

*Isvr*¹ IV: 199b-245 (nīrājana, sāttvika type); *Padm* “Kr” XXIII: 1-4a (candlestick), 34b-36a (preparation of holders for); “Car” V: 70 (what they are made of), XXXI: 83-85 (mantra to); *Brbr* I.xiii: 111 (symbolism of creation^o); *Mark* XI: 9-14a (preparation of dīpa-holders); *Vtlk* VII: 655-672 *passim* (pratiṣṭhā of); *Spsn* XV: 32b-34 (dīpapātra). See also: aṣṭāṅgapūjā pūjā; utsava “Kṛttikotsava”, “dīpotsava”; dravya.

दीपावलि (Dīpāvali) Lit., “a row of lights”; the festival of lights celebrated during āśvayuja-month in commemoration of Kṛṣṇa’s slaying of Naraka, the demon of darkness”.

Psot XXVII: 31-36; *Vtlk* VIII: 263-264a. See also: dīpa; utsava.

दुर्गा (Durgā) “An aspect of Pārvatī, Śiva’s consort; also sometimes known as Ambikā, Gaurī”.

Nrdy XXVIII: 60-66; *Mark* X: 16a; *Vymt* XI: 276b-285; *Vksn* XI: 276-285, XX: 158; *Sntk* “Siv” I: 211-221 (descr.); *Haya* “Ādi” XXVII: 4b-6a, XXIX: 1-28 (comp.), XXX: 1-13a (Gaurī). See also: devī, śakti.

देवता: (Devatāḥ) “Gods and deities (male or female)”.

Vsnu VI: 68 (4 goddesses Śrī, Sarasvatī, Rati, Śyāmā comparable to 4 vyūhas?); *Sesa* XXI: 120-138 (meaning given). See also: devī, dvārāvaraṇa devatā. Parivāradevatā, mātṛ, pratimā. See further; proper names of deities.

देवदासी (Devadāsī) “Female servant of God, attached to a temple; does such services as dancing, singing, participating in procession, etc.”.

Anrd XXI: 63a (as part of mahotsava); *Isvr*¹ IV: (mentioned in passing); *Padm* “Car” V. *passim* (seems implied, even though name not used). *Mark* XV: 44 (mentions nṛtta in passing as part of nityārcana); *Spsn* XXXV: 57-68 *passim* (daily duty of waving lamp for God after His return from procession, as part of mahotsava), XXXVII: 105-107. See also: paricāraka, pūjā. See further: varṇa².

देवी (Devī) “Generally, a female consort; one of the names of Pārvatī”.
See under: Durgā, bhūḥ, mātṛ, Lakṣmī, Śakti, etc.

देशिक (Deśika) “A preceptor”.

Nr̥dy IX passim° (Preceptor called *deśika*); *Paus XXX*: 196-220; *Vsnu II*: 44 (defined: Knowledge of maṇḍala, homa, etc., giving *dīkṣā* and mantra and tantra to the disciple). *See also*: ācārya, lakṣaṇa, guru, *dīkṣā*, śiṣya, sādhaḥ.

देह (Deha) “The physical body of a human; synonym: Śarīra”.

Jnmr V. x, xi passim (Physiology); *Sntk “Rsi” I*: 15-72 (*nāḍīs*, vital breaths, etc.). *See also*: prāṇa, śūla.

दोष (Doṣa) “Defects, mistakes”.

Prmp VII: 1-62 (in worship); *Paus XXXVIII*: 100-147 (in worship); *Sdly III*: x: 23-74 (general); *Sntk “Br” VII*: 51b-59a, 75, 84a (in preparing stone images). *See also*: prāyaścitta, śakuna, śānti. *See further*: dāru, loha, śilā, etc.

द्रव्य (Dravya) “Materials, as well as utensils, used in worship”.

*Agst*² XIII a, XVIII (materials); *Anrd XVII*: 2-6 (materials), 16b-26 (arrangement); *Jnmr IV.ix*: 1-14; *Prmp IV*: 92-94 (gifts to temple for puṇya); *Padm “Kr” XXIII*: 18-19a (mirror), 44-45a (umbrella); “Car” III: 81-104 (after bathing one collects materials); *Mark XI*: 82-86 *et passim*; *Vvmt* (for *snapana*) XIX: 85-134, XX: 13-30; *Vksn XXXIII*: 1-24a (comp., for pūjā); *Spsn XV*: 21-67a. *See also*: upacāra; akṣamālā, aṣṭamaṅgala, āraḍhanopakarāṇa, ghaṇṭā, cāmara, chattra, darpaṇa, dīpa, dhūpa, naivedya, patracheda, pātra, pādukā, pāṇiyapātra, puṣpa, yantra, vyajana, śaṭhakopa, śāla-grāma, sruva, haviṣ. *See further*: aṣṭāṅgapūjā, pūjā; pavitra, pālikā¹, etc.

द्रामिडश्रुति (Drāmiḍaśruti) “The collection of 4000 hymns composed in Tamil by the Alṽars and honored among Śrī-vaiṣṇavas (particularly among the Teṅgalai Śrī-vaiṣṇavas) as on a par with Vedic śruti; also called the *Prabandham*, and/or *Nālāyira-divyaprabandham*”.

See under: Prabandha.

द्वादशी (Dvādaśī) “The twelfth day of every fortnight each month; a time of feasting that follows the preceding fast of *ekādaśī* [q.v.]”.

See under: utsava: sub-entry “dvādaśī”.

द्वारावरणदेवता: (Dvārāvaraṇadevatāḥ) “Deities in temple-doorways located throughout the various prākāras, and protecting the entrances thereto”.

*Isvr*¹ IX: 1-350 (comp.); *Kpjl* X: 72b-75 (measurements for doors), 76-78; *Nrđy* XIII: 320-324a (dvāras described; how to install deities on); *Pmes* XI: 31-336 (for Śrīraṅgam-temple), XV: 597 ff. (re: temples with one, two, etc. deities); *Pso*¹ IV: 39b-43 (re: garbhagrha-door carvings; according to caste); *Paus* XLII: 1.50; *Vilk* VI: 328b-341 (doors for prākāras and installation; place in temples with one, two, etc. doors), 449-475 (re: antarhāra-type of temple); *Spsn* XV: 1-20; *Haya* "Ādi" XLII: 1-31 (comp., for doorways to garbhagrha). See also: devatā, parivāradevatā; pratimā.

धनुर्वेद (Dhanurveda) "One of the subsidiaries (Upaveda) of the three Vedas; its subject is archery".

Sntk "Rsi" X: 32 (mentioned as a manual on archery, etc.).

धर्म (Dharma) "Law, custom, virtue, duty, etc.)."

See under: ācāra, varṇa¹, sadācāra.

धर्मकर्ता or धर्माधिकारिन् (Dharmakartā or Dharmādhikārin) "A trustee; an assistant in a temple with executive status".

Prmp V: 1-70 (comp., note: emphasizes that dharmādhikārin must meet with the approval of the arcaka). See also: arcaka, paricāraka, hastaka, etc.

धान्याधिवास (Dhānyādhivāsa) "One of the ceremonies forming part of pratiṣṭhā, during which the icon rests upon a bed of grains. In this ritual are performed several homas and samprokṣaṇas but the central act is investing the icon with divine powers and weapons, by mantra-nyāsa".

*Isvr*¹ XVIII: 168-339a; *Nrđy* XV: 48-50 et passim; *Padm* "Kr" XXVI: 43b-59a; *Bdvj*¹ Va, VIII (with mirror); *Vvmt* XVIII: 60-67; *Vsnu* XVI: 76-83 et passim; *Spsn* XXIV: 80-191 passim. See also: jalādhivāsa, pratiṣṭhā.

धूप (Dhūpa) "Incense".

*Isvr*¹ III: 40-51, 88-89a (description of holder for; time to use); *Jaya* XIII: 185-196; *Para* V: 51-52; *Padm* "Kr" XXIII: 25b-28a (holder for; time to use); "Car" XXXI: 79-80 (mantra to); *Pmes* VI: 55-61 (description—56, cosmic symbolism); *Paus* XXXIV: 57-89, XXXV: 1-68 (comp., description of holder and time to use); *Vtlk* VII: 655-672 passim (pratiṣṭhā of); *Spsn* XV: 31-32a. See also: dīpa, dravya, pūjā, etc.

ध्यान (Dhyāna) "Contemplation".

*Isvr*¹ XXIV: 72 ff. (differs according to the aspects of God, with mantras); *Jaya* VI-VII *passim* (on Ananta, *etc.*, with major and minor mantras), XXVIII *passim* (aṅgamantrasādhana); *Nrdy* XV: 86-88; *Brbr* IV.ii: 1-50a (part of bahiryāga); *Laks* XXXVIII: 1-84 (comp., part of bahiryāga); *Vksn* XV: 91-94 (part of agnikārya); *Sntk* "Rsi" III: 60-96a (part of prāṇyāma; on God); *Satt* IX: 48-60a. *See also*: japa, nyāsa, mantra, yoga.

ध्वज (Dhvaja) "Flag; synonym: patākā. (See K. Rangachari, *Sri Vaiṣṇava Brahmanas*, p. 151)".

*Agst*¹ VI: 33-52 (picture on it; measurements, *etc.*); *Anrd* XX: 38b-45 (picture on; measurements, *etc.*); *Isvr*¹ X: 233-261, 292 *et passim* (picture on measurements, *etc.*); *Kpjl* XXII: 10-52a (picture; 50-52a, procession with); *Nrdy* XV: 19-23a (8 flags in different directions, each with different deity), XXVII: 46-59a *passim*; *Padm* "Kr" XXIII: 25-28 (picture); "Car" X: 97-99 (procession with); *Psot* XXIII: 23a-27 (picture, procession), 28 ff. (pratiṣṭhā); *Paus* XXIX: 79-130 (to ward off obstacles during yāga, depending upon the emblems of elephant, lion, *etc.*, used); *Mark* XXI: 49b-90 (picture on, measurements, *etc.*); *Vsnu* XX: 3-28a, 37 *et passim*; *Vtlk* VII: 655-672 *passim* (pratiṣṭhā), VIII: 3-4 (picture), 5 (nayanonmīlana, prob. for Garuḍa on); *Vksn* XXVI: 30-75 *et passim*; *Spsn* XXXII: 8-18 (picture), 19-21 (in procession), 22-49a (pratiṣṭhā of). *See also*: dhvajastambha; dhvajārohaṇa. *See further*: citrabimba.

ध्वजस्तम्भ (Dhvajastambha) "The pole for the dhvaja-flag, normally made of wood.

*Agst*¹ VI: 27b-32; *Anrd* XX: 98 ff, *Isvr*¹ X: 337 ff., XVI: 325 ff. (Stambha and mantra in pratiṣṭhā; 10, measurements); *Kpjl* XXII: 53-61 *et passim* (of wood, tall with 3 cross-bars, and raised after flag is put on); *Nrdy* XIV: 126 (mentioned), XVII: 44-57 *passim* (flag also treated), XVIII: 22-49; *Padm* "Car" X: 101-127, XI: 255c-258a; *Pmes* XV: 131 (for yāgaśālā in pratiṣṭhā), XVI: 37-38 (earliest work to speak of the preservation of flag-pole); *Psot* XXIII: 11b (assumes flag-pole already there), XXV: 52 poll is given away!); *Paus* XXIX: 79-156 (talks of raising a dhvajastambha while fixing a kuṇḍa; no temple is mentioned); *Bdvj*¹ III *passim* (2 types of trees to be used, with measurements), V *passim* (pratiṣṭhā, after that of the Lord; effigy of cow on: dīṣṭi-dhenu); *Mark* XXI: 49-50 (4 colors of pole correspond to 4 varṇas, brāhmaṇa, *etc.*), 93-115; *Vsnu* XX: 9b-13a (daṇḍa), 13b-28 (flag, ceremonies and hoisting); *Vtlk* VI: 481b-483, VII: 655-672 *passim* (pratiṣṭhā of); *Vksn* XXVI: 5-17 (dhvajapīṭha), 18-29 *et passim* (dhvajastambha); *Spsn* XXXIII: 2-15, XXXVII: 98-100 (given to yajamāna at end of utsava); *Satt* XXV: 276-277; *Haya* "Ādi"

XLIV: 1-61a (made of wood or metal or stone—permanently). *See also:* dhvaja, dhvajārohaṇa.

ध्वजारोहण (Dhvajārohaṇa) “Flag hoisting rites”.

*Agst*¹ VI: *passim* (details like vessels, etc.), 72 ff. (procession with balibera), 53-110 (rites of dedication); *Anrd* XX: 1-115a (how.—details like mud vessels, etc., 20-34); *Isvr*¹ X: 227-412 (preparation for mahotsava; 351a, gem-burial in garta-pit), XIX: 285 *et passim* (as prāyaścitta, with details about vessels, etc.); *Kpjl* XXI: 76 (gods invited to witness), XXII: 10 (in all festivals), 10-83 (how—ind. procession with flag, 76 *et passim*); *Nrdy* XVIII: 8-94a (preparation for mahotsava; 16b ff. in all festivals; 49b-57a, procession; 69-78, prāyaścitta); *Padm* “Car” X: 22b-23 (all utsavas except one- or three-day utsavas), 54 (instruments to be used, 97-99 (procession with flag), XIX: 39b-51 (prāyaścitta); *Pmes* XVI: 39 ff. (27 days prior to mahotsavas, but not for ordinary utsavas), 39-165 (steps); *Psot* XXIII: 23a-47 *passim*; *Paus* XXIX: 78-156 (during consecration of kuṇḍa, not necessarily in a temple; discusses flag only); *Mark* XXI: 33a (in all festivals), 49 ff. (steps); *Vvmt* XVII: 23-177 (part of mahotsava); *Vsnu* XX: 13b-28 (at Brahmotsava; flags raised in 8 directions, as part of dhvajārohaṇa 6); *Vilk* VIII: 2 (in all festivals), 4-42 *passim* (details like vessels, etc.); *Vksn* XXVI: 120-123 (procession with flag), 40-159 (called dhvajotthāpana); *Spsn* XXXII: 1-5 (in all festivals), 6-48 *passim*, XXXIII: 1-87 *passim* (comp.).

नमः (Namaḥ) “An essential portion of any mantra; a salutation”.
See under : mantroddhāra.

नरसिंह (Narasimha) “The lion-form of the Lord; the 4th avatāra; a remarkably popular aspect in Pañcarātra literature.

Ahrb LIV-LV-LVI *passim* (anuṣṭubh mantra for); *Isvr*¹ XI: 2b-4a, XXIV: 265-271 (for dhyāna); *Isvr*² *passim* (Narasimhamantra and its uses, e.g., IV, *passim*: desc.); *Kpjl* IX: 38-39 (temple outside town-limits); *Jaya* XXIX: 2-58 (prayoga by Narasimhavaktra and aṅga mantras); *Nrdy* V: 32-41a, XIII: 255b-271a; *Para* XVI: 8b-17 (prayogic uses of Narasimhavaktra and other mantras); *Prmp* IX: 8 ff. (jayantī); *Psra* XV: 160, XVI: 30; XXXI: 1-14 (Comp., 64 varieties of His mantra); *Padm*: “Kr” II: 44-45 (temples should not be built, in general), 57b-58a (esp. for Paraśurāma and Nṛsimha), XVI: 40a, XVII: 22-41a (desc.); “Car” XXVII: 29b-212; *Pmes* XXIII: 91-118 *et passim* (Yantra for), XXIV: 68-76, 97-162 *passim*, XXV: 1-98a *passim* (comp., 61-62 for Nṛhari etymology); *Psot* XXVII: 8b-10a (jayantī in Caitramonth); *Mark* VIII: 28-30; *Vvmt* XVI: 109-112 (jayantī during cāturmāsya

period); *Vksn.* XI: 58-64; *Sesa* XXIII: 11-44a (mantra with dhyāna), XXIV: 15b-16a, XXVII: 6, XXVIII: 19 (Varāha-Narasimha), XLV: 1-2 (auxiliary mantra), LXII: 12-13a; *Spsn* XIII: 91-153a (iconometry), LII: 161b-177 (use of mantra for prayogic effects); *Satt* XII: 73-80; XVII: 1-454 (Narasimhadikṣā: see 20-34 for mantra and dhyāna on); *Haya* "Ādi" XVI: 2b-10 (pūjā for); XXIII: 15-23, *See also*: avatāra, vibhavadevatā.

नवग्रह (Navagraha) "The nine planets—Āditya (Sun), Soma (Moon), Aṅgāraka (Mars), Budha (Mercury), Guru (Jupiter), Rāhu (Eclipse), Ketu (Eclipse) Sauri (or Śani, Saturn), Bhārgava (or Śukra, Venus). In most Śrī-vaiṣṇava temples in South India, these planets figure as members of the Lord's entourage and, thus, are honored as mere parivāra-devatās; they are not given as high rank, then, as is South Indian Śaivite temples where they are collectively installed and afforded daily worship *per se*".

Padm "Kr" XXII: 15 (for Soma-iconography); *Haya* "Ādi" XXVI: 1-12a (iconography). *See also*: Parivāradevatā.

नवनाभ (Navanābha) "'Pitcher'; a design used as a motif for certain kinds of maṇḍalas".
See under: maṇḍala.

नाम (Nāma) Lit., "'name'; refers to the ritual name suffixed to an initiate's original name as part of the Pañcasamskāra—routines [q.v.]. Colloquially, "Nāmam" is used as a synonym for puṇḍra [q.v.]."
See under: Pañcasamskāra. *See also*: puṇḍra.

नायक (Nāyaka) "A guardian, underlord, or an inferior god".
See under: Parivāradevatā.

नारायण (Nārāyaṇa) "One of the twelve mūrti-forms of the Lord; a popular name for Viṣṇu".
Ahrb LII: 48b-57 (etymology); *Isvr*¹ XXIV: 334-359 (in various aspects, desc. for dhyāna; 336, as teaching Pañcarātra); *Psra* X: 14-15, XI: 9-10, XIII: 26; *Padm* "Kr" XVI: 31a, XVIII: 46b-71 (eulogy and desc.); "Car" XIX: 133-169 (Nārāyaṇabali for those of violent death); *Brbr* Liv: 1-55 (eulogy and desc.); 64-85 (derivation); IV: v: 23 (diff. derivations); *Mark*: VIII: 4; *Vksn* XI: 153-157; *Sesa* LVIII: 6b-7a, LXI: 12a, 13-14a; *Spsn* LII:

36-40 (etymology); *Satt* XII: 141-144 (reading Pañcarātra); *Haya* “Ādi” XIX: 5b-6, XXI: 11. XXII: 5 (eulogy and desc.). *See also*: mūrti, Viṣṇu, etc.

नाल (Nāla) “Projection on a pedestal or in a wall to which an icon may be attached.

*Isvr*¹ XVIII: 397 ff.; *Padm* “Kr” X-III: 1-121 *passim* (comp., Śūla used in sense of joining-peg?). *See also*: śūla; prañāla; pīṭha.

नित्य (Nitya) “An adjective referring to anything done regularly, usually on a daily basis (Cf., naimittika, kāmya [q.v.]).”

See under: nityārcana. *See also*: naimittika, kāmya.

नित्यार्चन (Nityārcana) “Daily worship; usually includes āvāhana, yāga anuyāga, etc.

Anrd XVIII: 39b (nityotsava); *Nrdy* II: 124-143a, XI: 3-18a; *Padm* “Car” III: 1-187 (comp., collection of materials, etc.); *Psot* XXXII: 1-29 (nityotsava); *Paus* XXVII: 1-146a; *Mark* XV: 1-46a (comp.), XVI: 1-39 (comp.), XVII: 1-27a (comp., antarbali); *Spsn* XXVIII: 1-322 (comp.), XXIX: 1-226a (comp.). *See also*: anuyāga, arcana, aṣṭaṅgapūjā, āvāhana, dravya, bali, pūjā, yāga, etc.

निमित्त (Nimitta) “Omens”.

See under: śakuna, svapna. *See further*: prāyaścitta, śānti, etc.

नियम (Niyama) “(1) Rules of conduct to be observed by a disciple. (2) Vows taken up for a specific period as during caturmāsa”.

*Isvr*¹ XXII: 1-67; *Pmes* XIII: 86-111. *See also*: ācāra, yoga, vrata.

निर्ऋति (Nirṛti) “One of the eight directional deities (Southwest) to whom bali-offerings are regularly made”.

See under: diṅmūrtin. *See also*: balidāna.

निर्माह्य (Nirmāhya) “Flower-offerings, leaves, garlands, etc., offered to the Lord in worship”.

See under: patraccheda, puṣpa. *See also*: dravya, naivedya.

निवेदन (*Nivedana*) Lit. "information" ; offerings.
See under: naivedya.

नीराजन (*Nīrājana*) "A form of service to God, in which lights, camphor, etc., are waved before His image".

Anrd XXVI: 1-17; *Isyr*¹ IV: 199b-245 (part of daily pūja—3 types); *Padm* "Kr" XXIII: 40b-41; *Pmes* XV: 991 ff. (for nitya and naimittika; phala), 1072-1075 (pātra for); *Mark* XI: 1-8 (dīpa), 9-14a (descr. of camphor holder).
See also: kṛttikotsava; dīpa, dravya, pūjā.

नीला (*Nilā*) "Mentioned generally as a third consort of Viṣṇu, (with Śrī and Bhū); more specifically, Nilā ('black', 'blue', 'dark') is associated with Kṛṣṇa".

See under: Bhū; śakti. See also: Kṛṣṇa.

नृत्तमण्डप (*Nṛttamaṇḍapa*) "Pavilion for dancing before God".

Padm "Car" V: 51 (an arcaka may take up a tāṇḍava-dance to atone for mistakes in daily bali-offerings); *Mark* III: 49-66. *See also: maṇḍapa; devadāsī. See further: vādyā.*

नेत्रोन्मीलन (*Netronmilana*) " 'Opening the eyes' of the idol, a ceremony that is part of pratiṣṭhā; also called 'nayanonmilana'".

*Agst*¹ V: 1-58b (during ritual bathing cycle); *Anrd* XIV: 18-23; *Isyr*¹ X: 284a (for Garuḍa on flag); *Kpjl* XII: 63-65; *Jaya* XX: 161b-168a; *Nrdy* XV: 60b-66; *Padm* "Kr" XXVII: 36-52; *Pmes* XV: 327-351; *Psot* XV: 27, XVIII: 1; *Bdvj*¹ VI: *Laks* XLIX: 75-78a; *Vsnu* XVI: 28 (with praṇava mantra); *Vilk* VII: 81, 125, 131, VI: 224a (for prathameṣṭakā rites); *Spsn* X: 35 (for vimāna's images); XX: 15-39. *See also: pratiṣṭhā; jalādhivāsa, śayanādhivāsa, etc.*

नैमित्तिक (*Naimittika*) "Any ritual undertaken on a periodical basis, namely, as occasion demands, hence monthly and annual festivals, as well as pacification-rites at times of plagues, earthquakes, etc. (cf. nitya, kāmya [q.v.])".

See under: utsava; śānti; prāyaścitta, etc. See also: individual entries of gods and goddesses for their respective jayantī-celebrations.

नैवेद्य (*Naivedya*) “ Food left over after it has been offered to the deity; also refers to the left-over food distributed to the faithful. Colloquially, the term ‘prasāda’ [*q.v.*] is inaccurately used for naivedya ”.

*Agst*¹ V.ii: 87-114 (shoots, roots, flowers, *etc.*); *Kpjl* XVIII: 33-35, 44-51 (roots, fruits, *etc.*); *Jaya* XXI: 116a (meatless vrata), XXII: 77 (animal-offering to the Lord); *Jnmr* I.ii: 46-77 (praised), iii: *passim*; *Nrdy* II: 57-60, XXI: 23-32, XXII: 6, 10 (general), XXIV: 100-106, XXVII: 4 (fish offered to the Lord); *Para* V: 31-51, 56-63, XXX: 1-36 (one worships the Lord with devotion to get his favourable prasāda); *Prmp* IV: 41-46, 75-84 (leaves, kum-kum, *etc.*); *Psra* IV: 53-75 (fruit, grain, *etc.*); *Padm* “ Car ” XII: 36b-44 (discussion of fruit for worship); *Pmes* XVIII: 1-442a (comp.) *passim*; *Paus* XX: 80 ff. (for Viṣvaksena); *Mark* VI: 12-13 (juice of meat used to process śūla); *Vymt* X: 178 *et passim*, XI: 32-37 (carupāka, pāyasa, *etc.*); *Vtlk* III: 131-227, especially 177 ff.; *Vksn* XIV: 50-97, XXXIII: 7-11; *Sdly* III.viii (caraṇodaka); *Snrk* “ Siv ” V: 1-42 (nirmālya not to be used by non-initiated), VI: 1-56a (offerings including fruits and roots); *Haya* “ Ādi ” IX: 1-23 (meat for Vāstupūjā). *See also*: anna, tīrtha, nirmālya, nivedana, prasāda, phala, *etc.* *See further*: puṣpa, patraccheda.

न्यास¹ (*Nyasa*¹) “ Ritual and mental exercises that usually accompany the repetition of mantras, wherein a devotee attempts to concentrate powers in himself, becoming the mystical locus of the divine and transcendent presence ”.

*Agst*¹ V: II: 22-33 (3 types); *Agst*² XI, XII, XXIV, XXVI b (ṣaḍaṅgas spoken); *Anrd* XVI: 24-35 (aṅga and kara); *Ahrb* XIX: *passim* (general); *Isvr*¹ II: 38-94 (3 types), III: 4-5 (netramantra); *Kpjl* XV: 18-27a (nyāsa in arcana); *Jaya* XI: 1-44a (27 nyāsas—explained); *Jnmr* III.ii: 14 ff., iv *passim* (3 types); *Psra* XIV *passim* (nyāsas of tattvas); *Padm* “ Car ” III: 71-80 (for purification of worshippers); *Pmes* III: 178-230 (general), IV: 1-44a (comp.); *Paus* XXVII: 248b-431 (part of discipline), XXXVIII: 3-41; *Brbr* IV.ii: 97-101 (general); *Laks* XXXV: 1-81 (comp.); *Vsnu* VI: 30-36a (3 types), XVII: 24-25 (16 named); *Vtlk* III: 345-351 (3 types), IV: 261-291 (aṅga and kara); *Vksn* XIX: 1-9 (with mudrās); *Sdly* I.xii: 35-37 (6 types), 38-87 (10 types), xiii: 6-99 (general); *Sesa* XIV: 8b ff. (a few named), XV: 82b (general); *Spsn* XXVIII: 40-135a *passim*; LIII: 62-107 (7 named ?). *See also*: mantranyāsa, mudrā.

न्यास² (*Nyāsa*²) “ Surrender of self to the Lord through one’s own ācārya; same as bhāranyāsa, śaraṇāgati, samāśrayaṇa, *etc.* (*See P. V, Kane’s H.D.S., V.ii.1120-23*) ”.

See under: prapatti, Pañcasamskāra,

न्यास³ (*Nyāsa*³) “One of the rites of pratiṣṭhā, wherein mantras are invoked within the icon to give to it the presence of deity”.

See under: pratiṣṭhā, etc.

पञ्च- (*Pañca-*) “Five”—a number of considerable symbolic importance in P° literature, if only because it corresponds to the enigmatic name of the system itself (*Pañcarātra*). Thus, groups of “five” are often pointed to for their mystic analogues to the true “meaning” of what it is to be a *Pañcarātrika*. The following entries are samples only.

Ahrb LIV: 4-5 (5 schools mentioned: Sāṅkhya, Yoga, *Pañcarātra*, Vedānta and Pāśupata); *Paus* XXVI: 1-60 (comp., 5 steps in worship of Lord—*Pañcāṅgapūjā*); *Vsnu* II: 26-35 (speculation and reflection on the number 5); *Satt* XXI: 62-63. See also: *Pañcarātra*, *pañcāyudha*, etc.

पञ्चकाल (*Pañcakāla*) “The five daily observances of a Śrī vaiṣṇava enjoined as a part of ācāra-behavior. These observances are: abhigamana, upādāna, iijā (= pūjā), svādhyāya and yoga”.

Jaya XXII: 64b-81a; *Psra* I: 16 ff. (*pañcāṅgas*); IV: 1-142 (*kālas* not named); *Padm* “Car” V: 54b-59 (not detailed), XIII: 1-82a (comp.); *Pmes* IX: 155-179; *Laks* XXVIII: 1-59 (comp.); *Vvmt* III: 6 *et passim* (to observe these are prerequisites of both ācārya and śiṣya); *Vtlk* III: 42, 43-514 (detailed description); *Spsn* XVII: 1-71 (comp.); *Sntk* “Rsi” I: 1-14. See also: ācāra; sadācāra; pūjā, yoga, svādhyāya; Vaiṣṇava, *Pañcarātra*.

पञ्चगव्य (*Pañcagavya*) “A recipe made of 5 ingredients: cow’s urine, cow’s dung, milk, ghee and curds”.

Nrdy XXVII: 41-44 (recipe); *Para* III: 81; *Padm* “Car” VIII: 117-135 (in snapana-rites); *Pmes* XXII: 1-38 (*prāyaścitta* using it), 39-119 (recipe for making it); *Mark* XXX: 14b-37; *Vvmt* XIX: 101-113; *Vsnu* X: 15-17; *Sesa* XXXII: 1-50a; *Spsn* XXI: 51-63a. See also: *brahmakūrca*; ācāra, śiddhi, etc.

पञ्चसंस्कार (*Pañcasanskāra*) “The initiatory ceremony into Śrī Vaiṣṇavism, consisting of five items: tāpa, puṇḍra, nāma, mantra and yāga [*q.v.*]. Synonym most popularly used in ‘*Samāśrayaṇa*’”. (For a description in English, see “*Sri Vaishnava Brahmanas*”, pp. 34-37).

*Isr*¹ XXI: 280-448; 284-292 (*tāpa*), 293-317 (*puṇḍra*), 318-325 (*nāma*), 328-441 (*mantra*), 442-448 (*yāga*); *Jaya* XVI: 126-127a (*nāma*); *Psra* I: 9 ff. (necessary for *prapanna*), 19-20 (how), IV: 39-41 (necessary for worship),

148 *passim* (re: dīkṣā), VI: 43 (brief discussion); *Psot* XXII: 61b-80; *Brbr* I.v: 6-42 (tāpa = removes sin), 43-114 (tāpa = cakra-praised), IV.i: 3-15 (2 kinds of branding: antar and bahir); *Bdvj*² II: 1-53, 54-59 (comm.—prerequisite to prapatti), III: 59-81 (5 marks to be branded on prapanna, 61, 66: 2 will do?); *Mark* XII: 4-6 (5b, not necessary for Bhāgavatas); *Vtlk* I: 165 ff. (named only), IV: 154 (mantra-yāga may come any time for one having Pañca-saṁskāra done), 187-215, V: 266-272 (eulogy); *Spsn* XVI: 109-142. See also: dīkṣā; Vaiṣṇava; prapatti; nāma, puṇḍra, etc.

पञ्चायुध (Pañcāyudha) “The five weapons of Lord Viṣṇu: cakra, gadā, śaṅkha, śārṅga, nandaka”.

Ahrb XXX: 1-41 (comp., deals with weapons used by kings, etc., and their divine origin); *Jaya* XXX: 1-118a (comp., prayogic uses of mantras addressed to); *Padm* “Kr” XXXII: 85-104 (pratiṣṭhā); *Paus* XVII: (Śaṅkhalakṣaṇa); *Brbr* I.ii: 34-67 *et passim* (along with the cakra, the śaṅkha saves men), 111-119 (stotra on cakra); *Vsnu* VI: 69-73 (many weapons described with a view to offer homa to them as part of daily worship); *Vksn* XI: 15-16, 17-18 *et passim*; *Sutt* XIII: 9-25 *et passim*. See also: astra, śāstra, sudarśana.

पञ्जर (Pañjara) “(1) ‘Cage’ used in ‘pūraṇa’ rites; (2) decorative motif on a temple-vimāna”.

Kpjl XXIX: 7-11 (first meaning); *Sntk* “Ind” I: 1-8a (1st meaning). See also: pūraṇa. See further: vimāna.

पताका (Paiākā) “Flag”.

See under: dhvaja.

पत्रच्छेद (Patraccheda) “Cut leaves used functionally”.

Kpjl XXX: 1-21a (comp.); *Sntk* “Siv” VII: 1-41 (comp.). See also: puṣpa, phala, dravya. See further: damanāropaṇa, etc.

पद्म (Padma) “(1) The lotus flower, or lotus-like design; (2) one of the symbols held by Viṣṇu; (3) An anthropomorphic deity. The lotus-motif forms the basis for maṇḍalas, many of which are repetitions or elaborations upon the basic motif—e.g., cakrābja, navapadma, pañcapadma, etc.”.

Paus VI-VII *et passim*, XXIV: 28b-32a. See also: cakrābja, navapadma, pañcapadma, etc.

पद्मनाभ (*Padmanābha*) “One of the 12 mūrti-forms of the Lord”.

Paus XIII: 80; *Padm* “Kr” XVI: 35a; *Mark* VIII: 7; *Vksn* XI: 193-197, 198-203; *Haya* “Ādi” XXII: 20-21a. *See also*: mūrti.

पद्मासन (*Padmāsana*) “A ‘lotus’ seat, either in concrete loti-form style, or in one’s own thought and imagination. May also refer to a posture assumed in yoga praxis”.

Nrdy I: 67 (slightly different); *Padm* “Jn” III: 7b-8a. *See also*: āsana, pīṭha, yoga.

परशुराम (*Paraśurāma*) “The sixth of the 10 avatāras of Viṣṇu; born the son of Jamadagni, hence known also as Jāmadagnya. Another name for him is Bhārgavarāma”.

Padm “Kr” II: 33 (no temple for); XVII: 55-60a; *Mark* VIII: 39-43a; *Vksn* XI: 71-75a; *Sntk* “Ind” III: 66b-70a (incarnation of Saṁkarṣaṇa); *Haya* “Ādi” XXIII: 25-27. *See also*: avatāra, Jāmadagnya.

परिकर (*Parikara*) “Symbolic vestments”.

See under: āyudha.

परिचारक (*Paricāraka*) “An assistant to the arcakas in a temple; he cooks the rice and formerly he carried the utsavabera-icon in procession”.

Padm “Car” V: 11-15 (qualifications of). *See also*: arcaka, devadāsī, pācaka, hastaka.

परिवारदेवता (*Parivāradevatā*) “The subsidiary deities attendant upon any particular god”.

*Agst*¹ I: 80 ff.; *Anrd* XI: 9; *Isvr*¹ XI: 31-337; *Kpjl* XII: 164-188 (installed; names and locations), XIII: 42, XV: 38b-50 (locations); *Padm* “Kr” X: 94-144a; “Car” XXIX: 172b-174a (in 1st prākāra); *Pmes* XI: 31-337 (for Śrī-raṅgam temple); *Paus* IV: 170-194 (in maṇḍala), XXI: 1-23 (comp. for a temple the female devatās listed with Lakṣmī first); *Mark* III: 92-131, IV: 89-97; *Vsnu* XXIII: 60b-69; *Sntk* “Br” VIII: 33-34 (diṁmūrti); “Ind” V: 1-42a (comp., 12 alternate placements), VI *passim*; *Haya* “Ādi” XIV: 1-16. *See also*: devatā; dvārāvarṇadevatā.

पवित्र (*Pavitra*) “Purifier thread”; etymology: pāti = protect (from sin) pātanāt = upholds (from falling).

Jaya XXI: 111-112 (etymology); *Padm* "Car" XIV: 43b-46 (how to make); *Pmes* XII: 112-190 (how to make pavitra); 457-463 (etymology); *Psot* XXVI: 11-34 (preparation of pavitras); *Mark* XXIII: 24b-51a (how made; types named); *Vvmt* XXIV: 6b-40 (how made by virgin girls; measurements, etc.); *Vsnu* XXVIII: 72b-79 (how to make); *Vtlk* VIII: 215 (pavitras named). *See also*: prāyaścitta, utsava.

पवित्रविसर्जन (*Pavitravisarjana*) "Taking down the pavitras".

Jaya XXI: 104-107; *Nrdy* XXIII: 74b-77a (° āvāsanotsava); *Psot* XXVI: 63b-64 (° āvāsanotsava); *Vvmt* XXIV: 96-98 (after 3 or 7 days); *Sdly* I.xv: 24a (° āvāsanotsava, in Śrāvaṇa, 11th day). *See also*: pavitrāropana.

पवित्रारोपण (वर्णनम्) (*Pavitrāropana described*) "Ceremony of 'garland-ing' the deity with a 'purifying' thread, undertaken as a penitential or thanksgiving routine in the liturgical cycle of most temples. Sometimes called 'pavitrārohaṇa'".

Anrd XXIV: 1-159 (described); *Isvr*¹ XIV: 1-274 (described); *Kpjl* XXXII: 1-87a (described, but different from most treatments); *Jaya* XXI: 1-119 *et passim* (described); *Nrdy* XXIII: 1-84a (described), XXV: 201 ff. (prāyaścitta); *Prmp* IV: 75-84 *passim*; *Padm* "Car" XIV: 51-147 *et passim*; *Pmes* XII: 45-507 *et passim* (505-507, a domestic version); *Psot* XXVI: 1-67a; *Mark* XXIII: 1-150a (comp.); *Vvmt* XXIV: 1-102a (comp.); *Vtlk* VIII: 206-255 (part of mahotsava on 10th day); *Vsnu* XXVIII: 68b-94; *Spsn* XLII: 23-132a; *Satt* XIV: 1-35 (comp.); XV: 1-34 (comp.) *See also*: pavitra; pavitrāropana (when done), pavitrāropana (why), pavitrāropana (phala); prāyaścitta.

पवित्रारोपण (काल) (*Pavitrāropana when*)

Anrd XXII (Aug.-Sept.); *Isvr*¹ XIV: 1-13, 166 ff. (in any of 4 months of caturmāsa); *Kpjl* XXXII: 10-11a (on yajamāna's birthday); *Jaya* XXI: 5b-7 (sometimes, but not specified); *Nrdy* XXIII: 5b-6a (12th day of Śrāvaṇa); *Padm* "Car" XIV: 40-43a (Bhādrapada); *Pmes* VII: 375, XII: 18-44 (middle of post-uttarāyaṇa); *Psot* XXVI (Śrāvaṇa, Kārtika, Bhādrapada° bright fortnight); *Paus* XXX: 8-11; 221-227 (after uttarāyaṇa); *Mark* XXIII: 3-7 (12th day of bright fortnight in July-Aug., Aug.-Sept., Sept.-Oct., Oct.-Nov.); *Vvmt* XXIV: 3-6a; *Vsnu* XXVIII: 71 (Aug.-Sept.); *Vtlk* VIII: 207-208 (Jyēṣṭha and for 3 months following); *Spsn* XLII: 23-29a (options within Āṣāḍha); *Satt* XIV: 10b-15, a 5-day festival; 11th day of bright fortnight of any of 4 months from Āṣāḍha to Kārtika).

पवित्रारोपण (हेतु) (Pavitrāropana why)

Anrd XIV: 1-7, XXV: 1-4; *Isvr*¹ XIV: 1 f.; *Kpjl* XXXII: 5-7 (phala); *Jaya* XXI: 1-4a (prāyaścitta for pūjā errors); *Nrdy* XXIII: 1-5a (prāyaścitta for pūjā errors), 80-84a (phala); XXIV: 88b-96 (phala); *Padm* "Car" XIV: 33-36a (prāyaścitta for pūjā errors), 157-167 (phala); *Pmes* XII: 1-7 (prāyaścitta for unintentional sins: 6a), 509-603 (phala); *Psot* XXVI: 37-38 (as upaśānti for wrongs); *Paus* XXX: 1-151 (a kind of thanksgiving ceremony), 152-194 (phala); *Mark* XXIII: 1-3a (equal to worshipping for one year), 149-150a (phala); *Vsnu* XXVIII: 68b-69a (equal to worshipping for one year), 69b-70a (prāyaścitta for pūjā errors) 86-89a (to atone for sins in pursuit of 4 stages of life); *Vtlk* VIII: 206 (upaśānti for wrongs); *Spsn* XLII: 69-92 (prāyaścitta for pūjā errors); *Satt* XII: 26-32 (confession and repentance), 33-35 (phala), XV: 34 (as a fitting end to the liturgical year).

पाचक (Pācaka) "A cook (in a temple)".

Prmp II: 80-84a; *Vksn* XIV: 6 (the word 'pācaka' does not occur here, but several lines here have to do with temple-kitchen, food-preparation, etc.). See also: arcaka, paricāraka; naivedya, havis.

पाञ्चरात्रनिर्वचन (Pāñcarātranirvacana) "Definition of the term 'Pāñcarātra'". (Attention is drawn here to the article 'A Typological Survey of Definitions: The name 'Pāñcarātra'—Utilizing Texts of the Pāñcarātra Saṃhitās" by H. Danial Smith in *The Journal of Oriental Research, Madras*, Vols. XXXIV-XXXV (1973), pp. 102-117. In that also references to preceding article by J. van. Suitenen and by V. Raghavan may be found).

Anrd I: 34-39 (definitions), II: 12b (5th veda); *Ahrb* XI: 53-65 (definition), XIV (5's); *Isvr*² XXI: 519-533a (- 5 night's teaching); *Kpjl* I: 31a-32 (definition); *Jaya* XVI: 9 (5 kālas); *Jnmr* I.i: 43-55 (5 kinds of knowledge), II.i, ii *passim*; *Nrdy* I: 74-76 (system that overcomes māyā); *Para* I: 39b ff. (5 gifts of puruṣa), XXXI: 18-19 *passim* 5 days' teaching); *Prmp* I: 24 (5 nights' teaching); *Padm* "Jn" I: 74 (definition); "Car" XIX-XXI (definition); *Pmes* X: 129 (definition: 5 kālas); *Psot* I: 6b-7a (5 nights' teaching); *Paus* XXXVIII: 307 f. (definition); *Bdvj*² III: 96, 98 (ethical implications); *Mark* I: 23 (5 nights' teaching); *Vvmt* II: 3-5, 6, 7-8 (3 different definitions: root "√rā" used); *Vsnu* II: 26-35a (definition: Pañcarātra comprises 5 groups, Vaikhānasa, Sāttvata, Śikhin, Ekāntin and Mūlaka. Each one of these can relate to other devotees so that in all there are 25 groups. The whole chapter treats of 5 different topics, each having 5 internal distinctions: (a) 5 Pramāṇas, (b) 5 Tantras, (c) 5 Pañcarātra-groups, (d) 5 Kinds of devotions, (e) 5

types of Dīkṣitas), 49-51a (definition), IV: 23-35 *passim* (5's); *Sdly* I.iv: 75-77 (definition: sum of 5 great systems), 78(√rā); *Sesa* I: 4 (5th Veda), 6 (5 kālās only), 37 (5 fold observance, 5 saṁskāras); *Spsn* II: 40 (definition), LIII: 135-139 (traceable to 5 gotras); *Haya* "Ādi" III: 2-4 (definition), IV: 2-3 (definition). *See also*: āgama, tantra, śāstra, saṁhitā, siddhānta.

पाञ्चरात्र परिमिति (*Pāñcarātra Parimiti*) "The extent of Pāñcarātra texts is what is alluded to in these citations".

Ahrb XI: 53-62 (the original śāstra was of many chapters); *Isvr*² XIX: 454 (consistency of śāstra stresses for pūjā); *Jaya* I: 70-79a; *Padm* "Jn" I: 1-34 (80-84, consistency of śāstra for pūjā necessary); *Paus* XXXIX: 1-19; *Vvmt* II: 16b-33a (108 titles), 35-36 (extent of literature); *Vtlk* I: 140, 145 (1½ ślokas); *Vksn* XXXVII: 2a ("ocean of Pāñcarātra...arṇava"); *Spsn* II: 41 (1½ crores of ślokas); *Haya* "Ādi" II: 2b-7 (lists 25; 8 ff. lists Purāṇas and other works as part of Saṁhitās). *See also*: āgama, tantra, saṁhitā. *See further*: Canonical lists in Kapiñjala, Pādma, Puruṣottama, Bharadvāja, Mārkaṇḍeya, Viṣvaksena, Viśvāmitra, Hayaśirṣa Saṁhitās. Also in Agnipurāṇa and Maheśvaratantra as well as *passim* in other Saṁhitās.

पाञ्चरात्र प्रामाण्य (*Pāñcarātra Prāmāṇya*) "The authority of Pāñcarātra texts is what is treated in these citations".

Anrd II: 12a (the 4 pādas give 4 aims of life), 12b (the 5th Veda); *Ahrb* XI: 53-65 (extent of; mukti for all); *Isvr*¹ I: 22a ff. (virtues extolled), XXI: 559-587 (4 divisions of Pāñcarātrāgama:

Āgama° [Vyūhasthāpana; in former yugas];

Mantra° [Dīkṣas, etc., in Tretāyuga];

Tantra° [Worship of one mūrti];

Tantrāntara° [Various mūrtis, weapons, etc.]—

they should not be intermixed);

Kpjl: 8 (Pañca°. comes from Lord's mouth); *Para* II: 116 (to be kept away from common folk; the secret of Pāñcarātra); *Padm* "Jn" I: 80-82, 86 (4 varieties); *Pmes* X: 134 *et passim* (called Mūlaveda or Sāttvataveda); *Paus* XXXVIII: 295 ff. (297 [mantra], 300 [tantra], 302 [tantrāntara], 305 ? [Vedas and Pāñcarātra come from the same Mūlāgama]); *Bdvj*² III: 40 (Pañc°. is called Śrutivibhāvana), 45 (Pañc. follows Vedas); *Mark* I: 37 ff. (Virtues extolled); *Vvmt* I: 81a (Pañc.° to be known on earth as "Viśvāmitra-Saṁhitā"), II: 9-13, 37-38 (eulogy of); *Sdly* I.iv: 56-57 (Pañc.° the essence of all Vedas, Upaniṣads, etc.); *Spsn* I: 44 (Śrīpraśna comes from Nārāyaṇa), II: 38b (Pañc.° is the commentary on Ekāyana); *Sntk* "Ind" III: 74b-83 (Vāsudeva appeared PA8

as Kṛṣṇa and taught Sāttvata Śāstra); *Satt* XII : 1-16 *passim* (a suggestive approach, but not an implicit definition). *See also*: siddhānta.

पाताल (*Pātāla*) “ The nether world, abode of snakes, ruled by Padma ”.
Padm “ Jn ” I: 20b-22a (origin of Pādma S. given). *See also*: loka, sṛṣṭi.

पातालयाग (*Pātālayāga*) “ Rites performed to the earth, as part of garbhanyāsa [*q.v.*] ”.

See under: garbhanyāsa. *See also*: saṃskāra.

पात्र (*Pātra*) “ Vessels used in rituals for worship ”.

*Agst*² XIII (preparation and characteristics); *Padm* “ Kr ” XXIII : 4b-17 (preparations and characteristics); *Pmes* XVIII: 170-199 (utensils in temple-kitchen); *Brbr* IV.ii : 68-69a (5 pots, preparation and characteristics); *Mark* XI : 22b-33a, 46-50 (preparation and characteristics); *Spsn* XV : 26-27, 35-37 (preparation and characteristics); *Sntk* “ Br ” VI : 12a-14 for balidāna (preparation and characteristics). *See also*: kalaśa, kumbha, dravya. *See further*: abhiṣeka, prokṣaṇa, snapana, jñāna, etc.

पादप्रतिष्ठा (*Pādapraṭiṣṭhā*) “ Foundation ”.

Paus XLII (for a temple). *See also*: pīṭha, prāsāda.

पादुका (*Pādukā*) Lit., “ Sandals; in popular usage refers to a dome or bell-shaped cultic object, often gilded, with symbolic replicas in miniature of the Lord's sandals atop the dome. Usually carried in procession in the palaquin, placed in front of the image of God. Certain priests in the procession from time to time lift up the pādukā, and invite bhaktas to receive the touch of it on their heads. When this is accepted, it is a sign of the devotee's submission to God, and of the transfer of God's fulsome blessings to the believer. The pādukā is also sometimes known as śaṭhāri, or śaṭhakopa, in honor of the Tamil saint Nammālvār ”.

Nrdy XXVII: 65b-66a (“ sandals ” made of metal or wood); *Prmp* App. A of ch. VIII; *Mark* XI : 14b-16a; *Vvmt* XVIII: 106b-107a (“ sandals ” made of gold, studded w. gems); *Spsn* XV : 61-62; *Satt* VI : 50b-51. *See also*: alaṅkāra, kirīṭa, śaṭhakopa. *See further*: utsava, jalakrīḍotsava; dravya; prapatti, etc.

पानीयपात्र (*Pānīyapātra*) “ Vessel for pouring water, used in pūjā ”.

Spsn XV : 57-58a. *See also*: kalaśa, kumbha, pātra; dravya.

पारिजातजित् (*Pārijātajit*) “ Another name for Kṛṣṇa ”.

See under: Kṛṣṇa.

पार्षद (*Pārṣada*) “ A group of Śrī-vaiṣṇavas ”.

Vsnu II: 38b-39a (defined); 38b-39a ((1) they are engaged only in worship; (2) they offer everything to God; (3) they daily worship God with trumpets; (4) they are bachelors). See also: Vaiṣṇava.

पालिका¹ (*Pālikā¹*) “ A small, open clay pot in which grains are sprouted for añkurārpaṇa-rituals ”.

Nrḍy XIX: 8b-21a (pot used in añkurārpaṇa); *Psot* XIII: 9-12a (pot in añkurārpaṇa); *Bdvj¹* IV: (4 or 5 kinds of pots named); *Vtlk* VII: 33-38 (mud pot used in añkurārpaṇa); *Vksn* XXV: 1-29a (used in añkurārpaṇa); *Spsn* XIX: 24-36 (pots). See also: añkurārpaṇa, etc.

पालिका² (*Pālikā²*) “ A type of pedestal ”.

See under: pīṭha.

पिण्ड (*Piṇḍa*) “ (1) The object to which (whom) a mantra [*q.v.*] is addressed; (2) A rice-ball used in balidāna-routines [*q.v.*] ”.

See under: mantra, mantroddhāra. See also: dhyāna.

पिण्डिका (*Piṇḍikā*) “ (1) A yantra-design ; (2) Pedestal for an image ”.

Vsnu XVIII: 38a (yantra); *Haya* “ Ādi ” XIX: 1-7 (comp., definition), XXXII: 1-12 (comp., iconographic details). See also: yantra; pīṭha.

पितृपूजा (*Pitrpūjā*) “ Honoring departed ancestors, done in month of Māgha ”.

Anrd XXVIII: 12-13, XXX: 47 (as prāyaścitta for interruption of daily pūjā). See also: tarpaṇa, pitṛsamvibhāga, preta, śrāddha².

पितृसंविभाग (*Pitṛsamvibhāga*) “ A portion of a daily routine having to do with honoring one's departed ancestors ”.

Isvr¹ VI: 1-47; *Pmes* VII: 256-374; *Paus* V: *passim*; *Satt* VI: 163-180. See also: agnikārya; tarpaṇa, pitṛpūjā, preta, śrāddha.

पीठ (*Pīṭha*) “ (1) Pedestal; (2) The ‘seat’ of a teacher which is to be honored. Most of the entries here refer to the first meaning, as ‘pedestal’ ”.

Isr^r XVII: 60ff., 261-307 (description); *Jaya* XX: 70-92 (description); *Padm* "Kr" VII: 1-77 *passim* (comp.), XIII: 59-68a, XIX: 16b-21 (measurements), XXIII: 41-53 (for abhiṣeka, daily pūjā, etc.), XXX: 128-144a (description and rules for pratiṣṭhā of mahāpīṭha); "Car" XXIX: 151b-170a (how to make); *Pmes* XIII: 60-66; *Paus* XL: 35-91 (description), XLI: 3-68a (description); *Brbr* III.iv: 9-14; *Mark* IX: 33-41, X: 37-46a, XI: 47, 52-57a (types); *Sdly* IV.vi, vii, viii *passim*, xi: 56-87 (seat); *Spsn* VIII: 11-29 (pīṭha and upapīṭha), XI: 29-38, XIV: 13b-20 (measurements); *Satt* XXIV: 237-272 (measurements and design, note: 357-385, temple's parts are proportionate to pīṭha); *Haya* "Ādi": XXXVIII: 62a (made of stone), XXXVIII (end: symbolizes Śrī). See also: āsana; nāla, piṇḍikā.

पुण्ड्र (Puṇḍra) "The sect mark on the forehead, and other parts of the body, sometimes called ūrdhva puṇḍra. Applied with white clay and red pigment (Teṅgalai) or with white clay and sandal paste (Vaḍagalai); first applied ritually at the time of Pañcasamśkāras [q.v.] by the preceptor, thereafter applied daily by the devotee himself".

Isr^r IX: 48-49a (Viṣṇu surrounded by wearers of marks), XXI: 293-317 (how to wear, meaning of symbolism, etc.), XXIV: 360-361 (brings about mukti); *Nr^{dy}* XXIV: 23-24a (assures mukti); *Padm* "Kr" XXVII: 3-5a (ācārya's preparations for dīkṣā); *Pmes* III: 10-20 (how to put on, symbolism, etc.); *Brbr* I.ii: 33 (extolled as symbols of devotion), I.xiii: 38 ff. (12 mūrtis and consorts), 57 (puṇḍra purges even a mleccha), 60-77 (description of Keśava, et al., where each of 12 mūrtis goes on body); III.x: 73-203a (clue to Teṅgalai origin of text in description of puṇḍra shape and colour); *Vtlk* III: 84b-96 (as part of daily routine); *Vksn* XX: 53-56; *Sdly* I.xi: 34-63; III.vii: 1-26 (māhātmya of); *Sesa* XV: 20-21 (yellow: Vaḍagalai text?); *Spsn* XV: 54-55 (aṅjana-koṣṭhabhājana-box for carrying powder for marking body), XVI: 109b, 123-135. See also: Pañcasamśkāra. See further: nāma.

पुण्याह (Puṇyāha) Lit., "an auspicious day; usually refers to a preliminary sanctifying rite done as part of certain worship routines".

Nr^{dy} XXV: 362-392 (as prāyaścitta); *Vtlk* V: 1-100 (part of worship). See also: abhiṣeka; prayaścitta, samśkāra.

पुत्रक (Putraka) "'Adopted son'; status given to an initiate after dīkṣā by the officiating ācārya".

Jaya XVII: 12-16 (does perpetual worship of Viṣṇu in maṇḍala even at the risk of one's life); *Paus* I: 1-32, 40 ff. (the second stage of initiation, during the second year; one of 3 stages, 3 years, during which the 'anekakajagarbha-

maṇḍala' is to be mastered); *Vsnu* II: 42 (one who worships God in maṇḍala with His retinue and can demonstrate this and do His worship unaided ; stage beyond samayin). *See also*: dikṣā, śiṣya, samayin, sādhaḥa.

पुरश्चरण (*Puraścaraṇa*) “ Practices that are to be done daily, such as repetition of certain mantras ”.

*Agst*² XVI: Pūjā, homa, japa, tarpaṇa and feeding Brahmins : (this comprises the complete worship of Rāma); *Sesa* XIV: 1-74a (comp., nyāsa, mudrā, japa, etc., of mantras for prayoga). *See also*: japa, mantra, sādhaṇa.

पुरोहित (*Purohita*) “ A priest ”.

Ahrb XLVI: 3 ff.-11. *See also*: ācārya, guru; sādhaḥa.

पुष्प (*Puṣpa*) “ Flowers, particularly those considered appropriate to use in worship of the Lord ”.

*Agst*¹ V.ii: 87-114 (all shoots too); *Kpjl* XVIII: 44-51 (root, fruits, etc.), XX: 1-24a (comp.); *Nr̥dy* XXI: 1-12a (puṣpa), 12b-27 (phala); *Para* V: 33-50 (desc. and classified; worthy for pūjā); *Padm* “ Car ” XII: 2-25 (according to region, time of day, season both prohibited and permitted); *Laks* XXXIX: 21b (“ sāttvika ” flowers to be offered); *Vsnu* XV: 93b-102; *Vtlk* III: 131 ff. (also roots, recipes); *Vksn* XX: 338, 351-358 (garlands as nirmālya), XXIII: 1-29 (section on flower garden), 38-50 (making garlands); *Spsn* LIII: 117-127; *Sn̥k* “ Siv ” VI: 1-43 (with directions for times of worship, 39 ff.; also shoots); “ Rsi ” V: *passim*. *See also*: naivedya, patraccheda, phala¹.

पुष्पयाग (*Puṣpayāga*) “ A flower-offering done on the last (10th) day of mahotsava ”.

*Isr̥v*¹ XI: 389-412; *Kpjl*: XXIII: 1-2a *et passim* (a form of prāyaścitta), 80 (at the end of 9th day bathing rites), XXIV: 1-61 (details); *Nr̥dy* XIX: 110, 146b-161; *Padm* “ Car ” XI: 231-246; *Pmes* XVII: 312-322 (7th day of mahotsava), 510; *Psot* XXV: 1-66 (esp. 1-48; prāyaścitta at the end); *Mark* XXII: 102-108; *Vsnu* XX: 52b (done on 7th day of utsava), 66-78 (for puṣpamaṇḍala on 8th day); *Vtlk* VIII: 182-205; *Vksn* XX: 238-239, XXVII: 131-146; *Sdly* I.xv: 11 (Caitra-month: called puṣpotsava); *Spsn* XXXVII: 5-28 (10th day evening; related to prāyaścitta ; dvādaśārcana follows immediately : 29 ff.); *Sn̥k* “ Rsi ” V: 1-44 (re: dikṣā-procedures). *See also*: puṣpa; mahotsava.

पुष्पाञ्जलि (*Puṣpāñjali*) Lit., “ [offering] a handful of flowers ; a special step in maṇḍala-worship ”.

Jaya XIII: 178b-184. *See also*: puṣpa, maṇḍala, mudrā.

पुष्याभिषेक (*Puṣyābhiṣeka*) “ A ritual sprinkling of water done in the month of Puṣya; eulogized as highly meritorious ”.

Padm “ Car ” XX: 62b-104a. *See also*: abhiṣeka; prāyaścitta.

पूजा (*Pūjā*) “ Honor, or worship. Some philologists derive this term from the Tamil root ‘ pū ’ (= flower) plus ‘ sey ’ (= to offer). For other treatments, see Paul Thieme, ‘ Indische wörter und sitten ’, *ZDMG*, Band 93, Leipzig, 1939, pp. 105-137 (section on ‘ pūjā ’); the same revised and translated into English, *The Journal of Oriental Research*, Madras, Vol. XXII, pts. i-iv (1957-58), pp. 1-16, in which he gives the ‘ meaning ’ with reference to ministrations given to a guest; see also Abbe J. A. Dubois’ *Hindu Manners*..., p. 149f., for the constituents of ‘ great ’ pūjā: (1) āvāhana, (2) āsana, (3) svāgata, (4) pādya, (5) arghya, (6) ācamanīya, (7) madhuparka, (8) snānājala, (9) bhūṣaṇābharaṇa, (10) gandha, (11) akṣatas, (12) puṣpa, (13) dhūpa, (14) dīpa, (15) naivedya. The liturgical order for pūjā is treated at length in several texts, however not always consistently. For the most normative ‘ aṣṭāṅga-pūjā ’, see Śrī-praśna-saṃhitā citation ”.

*Agst*² X-XII (esp. XIII; done by arcaka), XVIII (materials for); *Anrd* XVII: 27-93 (arcaka’s liturgy in Pañcarātra temple); *Ahrb* XXVIII-XXIX (by arcaka); *Isyr*¹ II-VIII *passim* (VI: 71-75, aṣṭāṅga-pūjā; chs. VII, VIII, special liturgies), XIX: 299-468 (prāyaścitta for pūjā errors); *Kpjl* XV: 1-69a *passim*; *Jaya* XIII: 1-236 (comp., bāhyayāga), XXII: 74b-81a (aṣṭāṅgapūjā); *Jnmr* III.vi: 8-23, xi, xii, xiii (pūjā at night praised); IV.ix-x (5-fold worship); *Nrdy* II: 47-65, XXV: 2-101a (prāyaścitta for incorrect worship); *Para* III: 23-94, IV: 1-94 (comp.), V: 1-77 (comp.); *Padm* “ Car ” III: 1-187; *Pmes* VI: 1-420a (comp.); *Paus* XXXII: 43, 84 (2 ways: by rituals, by meditation on mantras), 122-158 (phala); *Brbr* IV.ii: 50b-178a (esp. 102 ff.); *Mark* XV: 1-46a (comp., 1-37 desc., 38-46a seven typologies given); *Vvmt* X: 1-187 (comp.); *Vsnu* VI: 22-80a (mental, overt and fire-offerings; 40b, 4 alternatives of ritual acts), XXIII: 80-84a (general dese. only); *Vtlk* III: 418-442 (temple-worship by arcaka); *Sdly* I.x: 33-40 (6 types of nityapūjā), xii: 1-87, xiv: 1-256; *Spsn* XXVIII: 1-322 (comp.), XXIX: 1-226a (comp.); *Satt* VI: 1-131 (bāhya and mānasapūjās), XVII: 4-104, 430-454 (internal and liturgical pūjā of Narasimha mantra). *See also*: arcana, aṣṭāṅgapūjā, ārādhana, āsana, ijjā, upacāra, nityār-cana, bāhyayāga, samārādhana, yāga. *See further*: agnikārya, ārādhanopakarāṇa, āhvāna, dravya, dhyāna, naivedya, yoga; etc.

पूरण (*Pūraṇa*) Lit., “ Filling up; hence, satisfying the Lord (with a particular kind of pūjā) ”.

Ahrb XXVIII: 37-41 (pūraṇapūjā); *Kpj* XV *passim* (discussed along with domestic pūjā), XXIX: 1-21a (comp., optional undertaking done at times of eclipses, one's own birthday, or during Śrāvaṇa-month; Lord is kept in a pañjara-cage atop maṇḍala); *Vtlk* III: 299b-417 (āsanas in domestic worship); *Sntk* "Ind" I: 1-55 (icon in a pañjara is given pūjā; note that details of Kapiñjala, cited above, are lacking). *See also*: pañjara; pūjā.

प्रणव (Prajñava) "The initial syllable, usually 'om', in a mantra [q.v.]." *See under*: mantra, mantroddhāra, etc.

प्रणाल (Prajñāla) "The spike embedded in a pedestal, allowing the icon to be anchored to it".

*Isr*¹ XVII: 297-307 (304, five types); *Sntk* "Br" VII: 165-177 (upaśūla). *See also*: śūla².

प्रतिमा (Pratimā) "(1) 'aspects'; (2) icons (also called bimba [q.v.], bera [q.v.], vigraha [q.v.], etc.). *See A Sourcebook of Vaiṣṇava Iconography according to Pāñcarātrāgama Texts*, ed. by H. Daniel Smith and K.K.A. Venkatachari (Pāñcarātra Parīśodhana Parīśad Publication No. 2, Madras, 1969, 306 pp.) for an exhaustive treatment in Sanskrit, with English commentary, of the primary sources in P° literature dealing with all aspects of pratimā".

*Agst*² XXVII: 1-42 (pratimādāna meritorious), XXX: 1-45 (making image); *Isr*¹ XVII: 1-9 (materials to be used), 10-307 (pratimālakṣaṇa); *Kpj* XI: 2-36 (materials), 37-62 (size and shape and uses of icons of various kinds), 63-70 (misc.); *Jaya* XX: 1-385 (comp., including fashioning, consecration, etc.); *Nrdy* XIII: 1-390a (comp., pratimālakṣaṇa); *Para* XXIII: 1-31 (inc.); *Padm* "Kr" XI-XXII *passim* (good treatment of all aspects); *Psot* V: 1-80a (Śīlāsaṅgraha), VI: 1-35 (dārusaṅgraha), VII: 1-22 (mṛtsaṅgraha), VIII: 1-46 (pratimālakṣaṇa, 40b-44 lakṣaṇa of 10 avatāras); *Paus* XXXVI: 126-267a (lakṣaṇa), XL: 6-34; *Mark* VIII: 1-70 (comp., pratimālakṣaṇa); *Vvmt* XXII: 1-68a (comp., measurements, types), XXIII: 1-44a (comp., jīrṇoddhāra); *Vsnu* XIV: 2-72 (materials for), 73-106 (measurements for); *Vtlk* VI: 342b-448; *Vksn* X: 54-65 (materials used), 124-136 (phala). XI: 1-323a (comp., lakṣaṇa with measurements); *Spsn* XII: 1-58 (comp., general iconography for 6 styles of icons); *Sntk* "Br" VII: 1-2a (materials used), 2b-10 (color of stone acc. to caste of yajamāna, etc.), 84b-86 (made of precious stones); *Satt* XXIV: 3-280; *Haya* "Ādi" XV: 1-3a (materials used), 49-52a (phala), XVIII-XXXII *passim*. *See also*: arcā, bimba, bera, mūrti, vigraha, etc.; tāla, śūla. *See further*: Individual entries of gods and goddesses for passages describing specifications of the image (pratimālakṣaṇa).

प्रतिमादान (Pratimādāna) “A ceremonial presentation of a golden image (of Rāma) to one's teacher”.

*Agst*² XXVII. See also: vrata.

प्रतिष्ठा (Pratiṣṭhā) “Rites of sanctification, consecration, or installation. Sometimes also referred to as sthāpana-rites. See K. Rangachari, *Sri Vaiṣṇava Brahmanas*, p. 114-134, for a description in English of installation rites for utsava-vigrahas”.

*Agst*² XXIX, XXXIII, XXXIV; *Agst*¹ V.i: 1-172 (5 varieties mentioned); *Anrd* XV: 1-46a (comp., pratiṣṭhā of bera and prāsāda), XXXII: 1-42 (comp., pratiṣṭhā of balipīṭha), XXXIII: 1-20a (comp., of Viṣvaksena), XXXIV: 1-17 (comp., of saints); *Isvr*¹ XVI: 288-352a (of temples, deities, etc.), XVIII: 1-560 (pratimā); *Kpjl* XII: 1-197a (comp., 16 steps); *Jaya* XX: 131b-386 (of bimba); *Nrdy* XV: 1-257a (comp., icons), XVI: 1-30a (comp., various parts of temple), XXV: 223-227 (prāyaścitta for), XXVIII: 1-140 (comp., sarvadevatā); *Para* XVIII: 28-75 (icons), XIX: 11-93 (temple); *Psra* XXI: 45-191; *Padm* “Kr” XXV: 1-112 (comp.), XXVI: 1-83a (2-7, etymology), XXVII: 1-217 (comp.), XXVIII: 1-127 (comp.), XXIX: 1-70 (comp.), XXX: 1-187a (comp.), XXXI: 1-54 (comp.), XXXII: 1-139 (comp., gṛhārcāsthāpana); *Pmes* XV: 1-1083 (comp., see typologies according to mantras used, 2-52; according to posture of icon, 53-56; according to number of icons in temple, 57-67); *Psot* X: 2b-6 (pratiṣṭhā-schedule: 16 steps), IX-XX (icon), XXI: 1-34 (building); *Paus* XXXVIII: 3-14 (rules for establishing images for pūjā), 15-46 (invoking holy power into objects to be worshipped, using mantras), XLI: 1-41 (of pīṭha by mantrapratiṣṭhā; several types of pratiṣṭhā mentioned), XLII: 109-202a (for a temple), XLIII: 76-77 (defined); *Bdvj*¹ III-VI *passim*, VIII: 1-17a (of temple, rathas, etc.); *Mark* XIV: 1-78, 151-157; *Laks* XLIX: 63-149; *Vvmt* XIV: 1-190a (comp., a 2-day rite); *Vsnu* XV: 1-109a (5 types), XVI: 1 ff. (esp. 27-114a), XVII: 1-115 (prānapratiṣṭhā with nyāsas; 16 listed śls. 78-81), XVIII: 1-97a (mantranyāsa), XIX: 1-60 (comp., misc.), XXI: 34-97 (re-pratiṣṭhā, esp. 34 ff. and 45 ff.); *Vtlk* VII: 1-693 (comp., esp. 83-131; 322-330, prānapratiṣṭhā; 475b-508, for ekabera temples; 509-551, for bahubera temples; 567-612, vivāha as part of pratiṣṭhā; 613-693, miscellaneous parts); *Vksn* V: 48-49 (jalādhivāsa for icon), XVI: 1-127, XVII: 1-8 (movable icons), 14-20 (other types of sthāpana-rites); *Spsn* X: 20-58 (of building), XVIII-XXV *passim*; *Sntk* “Br” VI: 114b-119 (5 types), IX: 1-107 *passim* (sanctifying icon); *Satt* XXV: 1-375 (comp.); *Haya* “Ādi” XXXIII: 1-22 (comp., general symbolism, rules), XXXIX: 1-74 (from ratnanyāsa onward; 16b, 4 widows wash the icon). See also: jalādhivāsa; chāyādhivāsa, dhānyādhivāsa, netronmilana. See further: prokṣaṇa, vāstupūjā.

प्रतिलोम (*Pratiloma*) “The principles in and the offspring of the union of a female of higher class with a male of lower status”.

Padm “Car” I: 46-56a (defined); *Vsnu* XXIX: 72b (no *dīkṣā*; *sūta*-exception); *Vtlk* III: 25b-31 (defined). *See also*: *anuloma*, *varṇa*¹.

प्रतिसरबन्ध (*Pratisarabandha*) “Tying together with strings the wrists of two (male and female) deities in a temple; part of preliminaries to certain rituals”.

*Isvr*¹ XIV: 87b (symbolism), 211 (to vessels); *Padm* “Kr” XXVII: 213 (part of *pratiṣṭhā* of icon); *Satt* VI: 55b-57, XIV: 16-20 (*pavitṛāropaṇa*-preliminaries), XXV: 50-59 (how to make and offer to an icon). *See also*: *kautukabandha*, *rakṣābandha*.

प्रथमेष्टका (*Prathameṣṭakā*) “First-bricks” ceremony.

*Agst*¹ I: 31 ff.; *Anrd* XI; *Kpjl* X: 35-52; *Padm* “Kr” V: 1-90 (comp., esp. 44-84); *Mark* VII: 11 (for *bālālaya*); *Vvmt* XXI: 35-44 (*iṣṭakādhāna*); *Vsnu* XIII: 7-20 (followed by *garbhādhāna*-for temple); *Vtlk* VI: 209-240 (with *netronmilana*); *Vksn* VIII: 9-33; *Spsn* V: 7-12, VI: 8b-13, 24-58a (*śayanādhivāsa*, etc.); *Sntk* “Br” VIII: 12-13 *et passim*; *Satt* XXIV: 306-356 (primitive); *Haya* “Ādi” VIII, X, XI, XII (diff.). *See also*: *mūrdheṣṭakā*; *garbhanyāsa*, *ratnavinyāsa*. *See further*: *prāsāda*.

प्रद्युम्न (*Pradyumna*) “One of the four *Vyūhas*; also used as a name for Kṛṣṇa’s son, supposed to be an incarnation of the god of love”.

*Isvr*² XXIV: 123, 124, 131; *Psra* XIII: 105; *Padm* “Kr” XVI: 38a; “Car” XXXI: 3b-10a; *Mark* V: 24b, VIII: 10a; *Vsnu* VI: 67a; *Vksn* XI: 20-21, XX: 143; *Haya* “Ādi” XXI: 6-9a. *See also*: *Vyūha*²; *Aniruddha*, *Vāsu-deva*, *Samkarṣaṇa*; *mūrti*,

प्रपत्ति (*Prapatti*) “Surrender to the Lord”; Synonyms: *nyāsa*, *nikṣepa*, *bharanyāsa*, *śaraṇāgati*.

Ahrb XXXVII: 22-57 (6 qualities for *prapatti*), LII: 14-24; *Prmp* VIII: 1-72; *Psra* I: 7, IV: 83 (4 types of *dāsyā* [q.v.] relationships), XXII: 30-32 (*prapannalakṣaṇa*); *Paus* XXXVIII: 58 (term *prapanna* used); *Brbr* I.v: 6-42 (*śaraṇāgati* counselled; how to do *tapa*); II.v: 70, 87 ff.; *Bdvj*² (comp.); *Laks* XVII: 35-56 (*nyāsa* or *śaraṇāgati*), 57-65 (defined), 66-83a (explained); *Vtlk* I: 128 ff. (means of *mukti*); *Sdly* III.iii: 24 (as part of initiation), IV.vii: 30-32; *Sesa* XV: 259b-263 (2 kinds of *prapannas*—*ārtas* and *dṛptas*), LXIV: 1-16 (mantras for *prapatti*); *Spsn* LIII: 17-60 (6 types of *śaraṇāgati*). *See also*: *Pañcasamskāra*; *nyāsa*².

प्रबन्ध (Prabandha) “4000 devotional compositions in Tamil by a group of Vaiṣṇava saint-singers called the ālvārs. The ‘4000’ is also sometimes called ‘Nālāyira Divyaprabandha’, ‘Divyaprabandha’ and ‘Drāmiḍa śruti’”.

*Isr*¹ XI: 236a-252 (due to date?), XIII: 220 (mentioned as part of Mārga-śīrṣotsava); *Psra* XXI: 161a (bhāṣāgāna). See also: adhyāpaka, bhakta, śaṭhakopa.

प्रभा (Prabhā) “The ‘halo’ arch found round images”.

Padm “Kr” XIX: 27b-33, XXXI: 1-8a. See also: alaṃkāra, pīṭha, vāhana.

प्रयोग (Prayoga) “Sacrifice or worship undertaken for specific mundane gains; sometimes called ‘viniyoga’. This was condemned by Kumārila in his *Tantravārtika*; it seems to be a pervasive spirit in Pāñcarātra-literature despite emphatic counsel that all undertakings be done only to please God”.

*Agst*² XV: (lists many, with instructions), XXXI (re: repeating mūla-mantra), XXXII b (Hanuman-mantra); *Ahrb* XXIX: 1-88 (comp., kāmāyārādhana for specific ends; note: 59-72, space age pūjā), XXXVIII: 1-73 (Sudarśana worship vs. diseases); *Isr*² VIII: 1-43, X: 1-118a, XIII: 1-54; *Ksyp* *passim* (the entire text is “prayogic” in character: see, e.g., III: 1-3 *et passim*, 6 types of aims may be realized by use of Garuḍa-mantra); *Jaya* XXVI: 1-136a (comp., by mantras and yantras), XXVII-XXXII (comp.); *Jnmr* II.v: *passim* (re: Kavaca-amulet); III.xii, esp. 19 ff., xiv, xv; V.i, ii *passim*; *Nrdy* X: 46b-53 (by abhiṣeka); *Para* III: 4-22 (esp. 10b-12a; para and apara modes of worship—former for mokṣa and later for prosperity), V: 65b-66 (doing agnikārya against evil-doers), VI: 1-61 *passim* (comp., gains to be made by use of mantras, 60-61 says it is better not to have selfish motive in worshipping God), XIII: 1-64 (comp., by maṇḍala-worship), XIV: 1-37 (mudrās), XV: 1-47 (regimens for gaining desired ends), XVI: 1-58 (potent mantras); *Psra* XXV: 10-46; *Padm* “Car” XXIV: 110-174a (by 12-syllabled mantra), XXV: 98b-251a (8 syllabled mantra), XXXII: 1-284 (prayogic uses of mantra addressed to sudarśana); *Paus* XXVII: 215-248a (effects of uttering mantras correctly during śrāddharites); *Brbr* I.vi: 86-108 (by aṣṭākṣara mantra); *Laks* XLII: 43b-78a (Tāra and Tārikā mantras used), XLVI: 25-41a (Lakṣmīpūjā), XLVII: 24-36 (Kīrtipūjā), XLVIII: 20-38a (Jayāpūjā), XLIX: 24-58a (Māyāpūjā); *Vsnu* V: 50-79 *passim* (by mantras); *Vtlk* IV: 408-608 (through mantrayoga); *Sdly* I.viii: 47-63 (with eulogy of Bhakti), ix: 1-39 *passim* (how to do); *Sesa* XV: 221-243 (by Sudarśana-Nṛsiṃha mantras), XXVI: 49-71a (begetting children by mantra and

yantra), XXXIII: 1-36a (mantras vs. diseases), XXXIV: 1-19 (by Viṣṇu-mantra); *Spsn* LII: 55-202a (uses of Rāma and Nārāyaṇa mantras); *Sntk* "Br" XI: 4b-16 (by varying details of mantras); "Siv" III: 1-213 (comp., prayogic ends attainable by mantras); *Satt* XIX: 121-151 (by altering dīkṣā-ritual details). *See also*: phala².

प्रलय (Pralaya) "The involution of all creation back to its original source".

See under: laya; yoganidrā. *See further*: sṛṣṭi.

प्रसाद (Prasāda) "Favor, grace; synonyms: kṛpā, dayā, karuṇā, etc. A misnomer for naivedya [q.v.]".

प्रस्तर (Prastara) "The process of constructing a mantra-formula".

See under: mantroddhāra; varṇacakra.

प्राकार (Prākāra) "Courtyard; walled area surrounding the inner precincts of a temple. Synonym: āvaraṇa".

*Isr*¹ IX: 31-51 (1st), 52-88 (2nd), 89-350 (3rd); *Kpjl* X: 84 f.; *Nr*^{dy} XIV: 90-93, 133-137a (recommends 3 prākāras); *Psra* XV: 73-108 (re: placement of shrine to Hayagrīva); *Padm* "Kr" X: 1-144a *passim* (5 prākāras); "Car" XXIX: 2-174a (details in 1st prākāra), 174b-200 (details in 2nd prākāra), 201-210a (deities in the outer prākāra); *Psot* IV: 33-35a (construction and plans of); *Mark* III: 77-85; *Vitk* VI: 320b-327 (construction and plans of); *Vksn* XXXIV: 19-20 (recommends 2 or 3 prākāras); *Spsn* X: 5-17 (7 prākāras). *See also*: gopura, dvārāvaraṇadevatā, prāsāda.

प्राण (Prāṇ) "Vital air, breath; life-force".

Nr^{dy} IX: 243-244a. *See also*: prāṇāyāma.

प्राणायाम (Prāṇāyāma) "Breath-controlling routines, aimed at controlling and purifying the mind; 4th step of yoga".

*Agst*² XX: (japa and homa validated by), XXI-XXII *passim*; *Ahrb* XXXII 1-76 *passim* (esp. 48-55); *Jaya* XXXIII: 6-59; *Jnmr* V.xi: 12-15 *et passim*; *Para* IV: 8 ff., X: 74-79; *Padm* "Yog" II: 1-38 (comp.), III: 1-36 (comp.); *Vsnu* XXX: 53-72; *Vksn* XX: 36-43 (prior to pūjā); *Spsn* III: 25-26 (part of yoga); *Sntk* "Rsi" III: 60-96b (dhyāna). *See also*: yoga, śuddhi.

प्राणाहुति (Prāṇāhuti) “Part of the ritual regularly observed twice daily before eating, consisting of taking separately small quantities of food five times, each morsel consumed as a symbolic offering to the ‘internal fire’ in honor of each of the five vital breaths. (This is preceded by pariṣecana) ”.

*Bdvj*² III: 14 (pariṣecana and prāṇāhuti). See also: ācāra, āhāra, prārthanā.

प्रायश्चित्त (Prāyaścitta) “Expiation; a penance; invariably involves certain ritual activities. A ‘naimittika’-type ritual [q.v.].” (The literature on this subject in the primary Saṃhitā texts is extensive; treatments in the form of extracts, digests and commentaries in secondary strata of P° literature is even more vast—attesting to the concern to ‘make right’ sins of omission or commission by the simple expedient of performing another, expiatory rite).

*Agst*² XXIV (end: “Rāma”-mantra japa atones even for murder); *Agst*¹ IX: 1-127a *passim* (prāyaḥ = evil; citta = making good for), XI: 1-142 (comp. Pañcopaniṣad mantra recommended); *Anrd* XXX: 1-53a (comp.); *Isyr*¹ XIX: 1-880 (comp.); *Kpj* XXXI: 1-80 (with mantras); *Jaya* XXV: 1-160a (comp., esp. 4b-131); *Nrdy* IX: 252-256a (for dīkṣā, despite bad omens), XII: 76-77 (mūlamantra used 108 times), XXV: 1-396; *Padm* “Kr” II: 46 (prāyaścittas to be done in temples); “Car” V: 52-54a (tāṇḍava dance by ācārya for bali-mistakes), XVI: 1-37a *passim*, XVIII: 1-153 (general causes for; 1-2a, etymology), XIX: 1-169 (misc.), XX: 1-104a (general, see esp. 9-43, for kings and others including hiraṇyagarbhaprāyaścitta and tūlābhāraprāyaścitta); *Pmes* XI: 338-339 (for lapses in worship; accident, jīrṇoddhāra, etc.), XII: 606-617a (9 ways, according to elaboration of ritual and length), XXI: 1-40 (giving and installing golden bundle), XXII: 1-119 (comp., with pañcagavya for icon or sanctuary); *Psot* XXX: 2-20 (re: broken icons); *Paus* XXXVIII: 98-294 (mantras given; the repair of icons through prāyaścitta extolled); *Mark* XXVI: 1-100 (comp.), XXVII: 1-73a (comp.), XXVIII: 1-32 (comp.), XXIX: 1-133a (comp.), XXXII: 1-19 (comp.); *Vvmt* XIX: 5 (utsava done as prāyaścitta), XXVII: 1-61a (comp.); *Vsnu* XXV: 1-88a (comp., 16b-21a: seven ways to purify a place; 21b-38a: seven ways of purifying an icon), XXVIII: 1-94 (pavitrārohaṇa also); *Vtlk* VIII: 299-332; *Vksn* XXXVIII: 1-78 (comp., using prokṣaṇa), XXXIX: 1-292a, 320-351 (general); *Sdly* II.ix: 1-38 (esp. 23 ff.); *Spsn* XXXI: 1-82 (comp.), XLIX: 1-382, 383-483a (detailed treatment); *Sntk* “Rsi” III: 18b ff. (by fasting etc.), VIII: 1-186 (japa, etc.), IX: 1-52 (by panacea mixture). See also: pañcagavya, prokṣaṇa; ācāra. See further: utsava (e.g., kalhārotsava), tūlābhāra, brahmakūrca, sampātahoma. And also: maraṇa, etc.

प्रार्थना (*Prārthanā*) “Prayer.” [The reference given here—by no means an exhaustive listing—is provided simply so that an interested student may sample some of the prayers in order to understand something of the spirit and style of prayer as counselled in the P° literature].

*Agst*¹ I: 15b-16a (to roaming spirits); *Kpjl* VIII: 9 (to roaming spirits, when a plot is “ taken over ”); *Padm* “ Kr ” I: 46b-48a (to roaming spirits), II: 24b-25a (to spirits), VI: 42 (to earth during garbhanyāsa-rites); *Psot* XX: 29b-32 (prayer to icon); *Paus* XLII: 44-45 (to roaming spirits); *Brbr* I.v: 18-26 (prayer by ācārya before śiṣyadīkṣā); IV.iii: 85-86 (during homa, to fire); *Vsnu* X: 39-40 (by ācārya before dīkṣā of śiṣya), XI: 36b-37a (prayer at abhiśeka for one who wants to become an ācārya), XII: 41b-42a (to roaming spirits), 84b-85a (on ādhāraśakti), 86b-87a (to Kūrma before building commence), XVI: 92a-94a (prayer to icon), XVIII: 54-56a (prayer to icon), XX: 26-28 (at dhvajārohaṇa), XXII: 19-44 (for food offerings around temple); *Vtlk* VIII: 224-226 (pavitrārohaṇa prayer to clear sins); *Spsn* IV: 46b-48 (when a plot is “ taken over ”), XXVIII: 18-22 (to wake up God and commence daily rites); *Haya* “ Ādi ” 16a-17a (to roaming spirits). See also: āvāhana, āhvāna, prāṇā-huti, visarjana; mantra, etc.

प्रासाद (*Prāsāda*) “ Temple-structure housing an icon of the Lord.” [For a monograph on temple-building based on Pāñcarātra texts, See H. Daniel Smith, *Pāñcarātra prāsādaprasādhanam*, 1963, Madras 200 pp.].

*Agst*¹ I: 1-106 (Lakṣaṇa, 1-74: types); *Agst*¹ I: 89b-93a; *Ahrb* XXXVI: 31-49 (sudarśana-temple-phala); *Isvr*¹ XVI: 1, 219-247 (types and measurements of prāsāda), 266-287 (types of temples); *Kpjl* X: 1-3a (phala), 61-66 (12 storeys), 69-72a (nāgara, drāviḍa, vesara), 72b-88 (constituent parts of); *Jaya* XX: 73-131a (pīṭha and upapīṭha, etc., of the type called Kaustubha discussed); *Nrḍy* XIII: 1-164a (comp., location of parts of temple), XVII: 61b-92a (repairs), XXVIII: 2-12a (2 types), 109-117a (shapes discussed); *Para* XVIII: 1-10 (constructing a temple is good for a rich man); *Padm* “ Kr ” IV: 25-29a (classes), 35-45 (various elements), V: 85-90 (phala for building temple), VIII: 1-93 (comp., bheda), XXVIII: 120b-125 (phala for pratiṣṭhā); *Pmes* X: 2-106a (symbolism : 25 tattvas); *Psot* III: 2-31 (rewards for building a temple), IV: 1-6 (speaks of wood as the best material), 44-50 (6 types named and defined); *Paus* XL: 92-109a (general), XLII: 71-118 (meaning of pratiṣṭhā and cosmic symbolism of temple), XLII: 72 (size proportionate to icon); *Mark* IV: 45-88 (17 types); *Vvmt* XXI: 1-123a (comp., bheda : 60-67a), XXIII: 1-44a (jīrṇoddhāra); *Vsnu* XIII: 1-87 (prathameṣṭakā etc.; 60b-68: temple = body of God), XXIII: 1-59 (all gods are but Viṣṇu), 60-79 (chambers for parivāra-

devatās symbolizing the universe); *Vtlk* VI: 1-342a (construction), 449-498 (4 types); *Vksn* XXXIV: 7-59; *Spsn* V: 1-7 (4 types mentioned, emphasis on mānuṣa-type), VIII: 1-36a (comp., including measurements), IX: 1-40 (21 types identified), 41-53 (mūrdheṣṭakā-rites), 54-63 (placing mūrtis on vimāna), 64-96 (painting mūrti-images), X: 1-69 (comp., maṇḍapas); *Sntk* “Br” VIII: 1-44 *passim*; *Satt* XXIV: 280-430, XXV: 4-375 (construction); *Haya* “Ādi” XIII: 1-41 (comp., measurements, plans parts *etc.*), XXXVIII: 61b, XLIV: 12-19 (symbolism: icon is the jīva). *See also*: āyatana, garbhagṛha, gopura, tāla, prākāra, balālāya, maṇḍapa, vimāna. *See further*: garbhanyāsa, jīrṇoddhāra, prathameṣṭakā, mūrdheṣṭakā.

प्रेत (Preta) Lit., “‘gone’; hence, dead-and-gone, *i e.*, a corpse.”

Jaya XXIII: 109 *et passim* (name for one during the first year of his death and prior to becoming a full-fledged-pitṛ), XXXIII: 61-79 (symptoms of dying man). *See also*: maraṇa, dehapāta, pitṛ.

प्रोक्षण (Prokṣaṇa) “Sprinkling of waters for ritual purification; sometimes used interchangeably with abhiṣeka [*q.v.*], saṃprokṣaṇa [*q.v.*], and even snāna [*q.v.*] and snapana [*q.v.*].”

Vsnu XXVII: 1-99a (comp.); *Vksn* XXXVIII: 1-62, 68-69 (for prāyaścitta). *See also*: abhiṣeka, saṃprokṣaṇa, snapana, snāna. *See further*: puṇyāha, pratiṣṭhā, prāyaścitta, *etc.*

फल¹ (Phala¹) “Edible fruits”.

See under: naivedya, puṣpa. *See also*: utsava (phalotsava).

फल² (Phala²) “Benefits, rewards, or gains consequent to certain modes of behavior. Passages listing ‘phala’ that accrues to a bhakta are found at the end of almost every discussion concerning ritual undertakings.” (The few entries here are indicative rather than definitive).

*Isvr*¹ XVIII: 481-487 (pratiṣṭhā-); *Nrḍy* XXIV: 1-108a (comp., general discussion on rewards for specified behavior); *Padm* “Car” XI: 269-284 (re: mahotsava); *Spsn* LIII: 128-134. *See also*: prayoga, viniyoga.

बलराम (Balarāma) “8th incarnation of Viṣṇu; familiar as the fair-skinned, elder brother of Kṛṣṇa; also known as Baladeva, Musalin, Haladhara, *etc.*”

Psra XV: 239; *Padm* “Kr” XVII: 112-117; *Mark* VIII: 59b-61; *Vksn* XI: 112-113; *Sesa* XXVI: 9; *Haya* “Ādi” 32-33. *See also*: avatāra.

बलिदान (*Balidāna*) “ Offerings of food, flowers, and water to certain devatā-deities placed throughout the temple precincts. Normally, in daily temple routines, bali-offerings are made at least three times a day; occasionally, they may be made as often as 4, 5, 6, or 12 times a day. In domestic worship, bali-offerings are done only on specific occasions ”.

*Agst*¹ VI: 110-144 (different types discussed); *Anrd* XVIII: 30 f. (definition); *Isvr*¹ XI: 37-214 (part of nitya routines), XV: 417 f. (cf. 422, after snapana); *Kpjl* XVII: 1-25 (nitya routine), XXIII: 13-41 (as preparation for utsava and done daily during festive period); *Nrdy* II: 140-153a (nityotsava-procedure), XII: 13-58, XXVII: 35b; *Padm* “Kr” I: 40-48 (praveśabali), XXIII: 36-37; “Car” V: 16b-45 (16b-31, nityotsava procedure with balibera; to be accompanied by music and dance), X: 26b-29 (how done outside temple compound during utsava), 39b-40a (offerings differ according to deity honored during utsava), XI: 91-98a (order), 174-179 (during mahotsava), XXIX: 133-169 (Nārāyaṇabali), 210b-219 (common practices); *Pmes* VII: 375-404 (nitya routine), XVII: 103-122 (during mahotsava), XXIII: 62b-96a (during mahotsava), XXIV: 49-57 (during mahotsava), XXXII: 6-19; *Psot* XXXII: 1-29 (daily); *Mark* XVII: 4-27a (discussion); *Vvmt* XII: 3-67 (typed according to whether done in morning, afternoon or evening); *Vsnu* XIX: 50 ff. (mantras used for bali to 4 directions during prtiṣṭhā), XXII: 1-85 (done thrice a day during utsava); *Vtlk* VI: 469-475 (nitya), 309-313 (pratiṣṭhā of icons), VIII: 110-121 *et passim* (as preparation for utsava and done daily during festival period); *Vksn* XX: 254-291, 292-323 (alternative methods), XXVII: 14 *et passim* (utsava), XXVIII: 44-48, 56-59, 65-69 (amāvāsyotsava); *Spsn* XXIX: 55-78 (nityotsava-procedure), XXXIV: 71-150 (during mahotsava), XXXV: 1-79a (comp., during mahotsava), XXXVI: 25-29 (when and how during mahotsava); *Sntk* “Siv” IX: 22-31 *et passim* (part of āṅkurārpaṇam prior to utsava); “Rsi” VI: 15-26a (bali mantras during dikṣā); *Haya* “Ādi” XLI: 1-27a (nityotsava-procedure). *See also*: antarbali, āhāra, naivedya, havis.

बलिपीठ (*Balipiṭha*) “ The pedestal on which bali-offerings are made ”.

Anrd XXXII: 1-42 (comp., pratiṣṭhā of); *Kpjl* X: 82 (pratiṣṭhā of); *Nrdy* II: 141-142; *Padm* “Kr” XXX: 93 (measurement), 106-128a, 145-173 (pratiṣṭhā); “Car” V: 46b-48 *et passim* (procedure of balidāna); *Vsnu* XVIII: 70-73 (pratiṣṭhā); *Vtlk* VI: 481a (location), VII: 633-642 (pratiṣṭhā); *Vksn* XXXV: 4-16 (description), 17-37 (pratiṣṭhā); *Spsn* XV: 17 (located either inside or outside gopura). *See also*: piṭha, balidāna.

बहुवेर (*Bahubera*) “ Any image shown as one among others in a group ”.

Mark IX: 7-9, X: 47-50a. *See also*: ekabera, pratimā, bimba, bera, vigraha, etc.

बालालय (*Bālālaya*) Lit., “ ‘small temple’ . A temporary structure used during construction and/or sanctification and/or repair work of a temple, serving as a repository for the sacred power or image. Also called *alpageha*, *bālagṛha*, *bālāsthāna*, and *taruṇālaya*”.

*Isvr*¹ XVI: 90, XIX: 30 (necessary when idol or temple needs repairs); *Kpjl* XXVI: 39-44 *et passim* (occasions for construction given; 12 year limit enjoined), 45-50a (how to build, *etc.*); *Nrdy* XVII: 6-14b *passim* 44-45 (repairs), XXV: 229-233 (prayaścitta for pollution, *etc.*); *Padm* “Kr” IV: 1-23; *Paus* XLII: 62 (etymology), 139-141 (necessary when idol or temple needs repair); *Mark* II: 49-56, VII: 1-21, XIV: 52; *Vvmt* XXI: 25 (called *kṛtrimālaya*); *Vsnu* XXI: 34-87 (during times of repair, with 12 year limit enjoined), XXIV: 75 ff. (done to permit uninterrupted worship of the Lord); *Vtlk* VI: 97-175 (during temple-construction and it has its own miniature *bimba*; also during repairs); *Vksn* I: 31-44, IX: 1-17a (comp.), XVI: 72b-103 (called *bālāsthāna*); *Spsn* V: 55-56 (preceded by ritual digging of a pit, 38-52), XXII: 1-35 (prayaścitta for omitting *bālālaya*). See also: *jīrṇoddhāra*, *pratiṣṭhā*, *prāsāda*.

बाह्ययाग (*Bāhyayāga*) “ ‘External sacrifice’, or overt liturgical worship, e.g., *pūjā*, as distinguished from *mānasayāga* [*q.v.*] and *antaryāga* which are, by contrast, internalized modes of (silent) worship”.

*Agst*² XIb-XXV: (*bāhyayāga* briefly sketched); *Isvr*¹ III: 1-194 (comp.), IV: 1-245 (comp.), V: 1-285 (comp.), VI: 1-118 (comp.); *Jaya* XIII: 1-236 (done with *maṇḍala*); *Pmes* VI: 1-420a (comp.), VII: 1-525 (comp.); *Brbr* IV.ii: 50b ff.; *Laks* XXXVII: 1-76a (comp., 33-40 purification of utensils), XXXVIII: 1-84 (comp., *dhyāna*), XXXIX: 1-47 (comp.); *Vvmt* X: 72-181; *Vtlk* III: 299b-417 (for home), 418-442 (for temple); *Vksn* XX: 128-137, 203-251, 325-336 (various kinds); *Satt* VI: 1-224 (comp.), X: 1-58 (comp., in *cakra*, in fire, in water). See also: *aṣṭāṅgapūjā*, *arcana*, *pūjā*; *antaryāga*, *mānasayāga*, *yoga*.

बिम्ब (*Bimba*) Lit., “ ‘design’; conventionally used to refer to an image, along with such synonyms, as *arcā*, *pratimā*, *bera*, *vigraha*, *etc.* [*q.v.*]”.

Anrd XV: 41-42 (names 8 idols for worship: (1) immovable, (2) *utsava*, (3) *karma*, (4) *bali*, (5) *dīpa*, (6) *snapanā*, (7) *tīrtha*, and (8) *śayana*); *Nrdy* XXV: 234-239 (prayaścitta for stolen images); *Pmes* XV: 53-56 (8 types according to posture), 57-67 (5 types according to number in temple); *Paus* XI-XVII *passim* (“*bimba*” used in sense of “design”), XXXII: 84-121 (where an image may be obtained for worship), XXXVIII: 72-147, XL: 6-34 (how and when an image is made); *Vsnu* XVI: 1-4 (two types of holy objects worthy of worship, an image and one’s *ācārya*); *Vksn* XVII: 9-13

(bheda), XXXIX: 320-351 (bimba-saṁskāra, prāyaścitta for); *Spsn* XI: 1-56a (comp., śl. I: 6 types according to posture), XII: 1-58 (comp.), XIII: 1-153a (comp.), XIV: 1-34 (comp., six types of movable images). *See also*: arcā, pratimā, bera, mūrti, vigraha.

बीज (Bija) “(1) ‘seed’, of the type used for germinations during añkurārpaṇa-rites etc. [q.v.]; (2) an essential syllable in a mantra”.

See under: (1) añkurārpaṇa, kalaśa, śakuna, etc. (2) mantra, mantrod-dhāra, mātṛkāvarṇa.

बीजारोपण (Bijāropana) “A preliminary preparation for certain rituals (e.g., pavitrārohaṇa-celebrations, according to Mark XXIII)”.

See under: pavitrāropana (varṇanam).

बुद्ध (Buddha) “Named as the 9th of the avatāras of Viṣṇu, sometimes in place of Kṛṣṇa; also used to refer to the founder of the sect whose followers are denounced as non-Vedic, hence followers of false doctrines”.

Nrdy V: 78-82 (mantra to); *Sdly* IV.xiv: 12 ff.; *Haya* “Ādi” XXIII: 34-35. *See also*: avatāra.

बेर (Bera) “An icon of the deity (sc., vera)”.

Anrd XII: 1-25 (comp., a general treatment only, but gives several typologies, according to posture, according to materials from which made, according to where found in temple, how used, and according to measurements used: māna, pramāṇa, unmāna, parimāṇa, upamāna and lambamāna); *Isvr*¹ III: 111-122 (clue to the symbolic value of the tattvanyāsa of); *Paus* XL: 6-34 (construction of); *Bdvj*¹ XIa (functions of five beras discussed: dhruva, kautuka, snapana, utsava and bali); *Mark* IX: 4 (defined), 42-64 (measurements of parts), X: 1-7 (measurements for ornaments), 17-28a (types of measurements re: icons), 29b-35 (measurements of decorations for female deities). *See also*: arcā, ekabera, pratimā, bimba, mūrti, vigraha, etc.

बेरक (Beraka) “Another term for image or icon, but usually reserved for smaller ones”.

See under: ārāadhanopakarāṇa, dravya, etc. *See further*: arcā, ekabera, pratimā, bimba, bera, mūrti, vigraha, etc.

ब्रह्मकूर्च (Brahmakūrca) “A preparation used in prāyaścitta, pañcagavya plus barley powder and water dripped from kuśa-blade”.

Sntk “Rsi” IX: 1-52 (recipe). *See also*: pañcagavya, prāyaścitta,

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ब्रह्मा (*Brahmā*) “ The creator-god, featured as narrator or source of several *Samhitā*-texts, described in passages on creation, *etc.*, and revered as one of the *parivāradevatās* ”.

Jnmr I.x: 30 ff. (neglect of his worship is due to Nārada's curse); II.ii: 22 (a passage hostile to *Brahmā*-worship); *Nrdy* XXVIII: 25; *Sntk* “ Siv ” I: 36-70. *See also*: *parivāradevatā*, *sṛṣṭi*.

ब्रह्मोत्सव (*Brahmotsava*) “ The great festival, so-called because established by *Brahmā* ”.

See under: *mahotsava*. *See also*: *utsava*.

भक्त (*Bhakta*) “ A devotee; in *Samhitā*-literature this usually refers to the *Ālvārs*, although it is also used generally of active devotees ”.

Anrd XXXIV: 1-17 (defined ; idols of saints installed); *Isvr*¹ VIII: 174-227 (esp. 209-212, defined), XVIII: 491-493 (defined); *Prmp* VIII: 1-72 (defined); *Psra* XXII: 1-25 (images to, naming several historical saints); *Pmes* VIII: 178-194 (desc.), 195-212 (*pratiṣṭhā* of the idols of saints); *Vsnu* II: 37b *et passim* (defined; some distinctions made); *Vilk* VII: 683b-684 (*bhakta-pratiṣṭhā*); *Sdly* I.viii: 47-61 (defined). *See also*: *prapatti*, *Bhāgavata*, *Vaiṣṇava*, *etc.*

भक्ति (*Bhakti*) “ Devotion to the Lord ”.

*Isvr*¹ VIII: 183-185 (mantras); *Jnmr* I.ii: 1-77 *passim* (praised); *Para* IV: 73b-75 (8 kinds of *bhakti*); XXX: 37-81 *passim* (extolled); *Pmes* VIII: 178-194 (those who donate, help, build *etc.* for Lord); *Psot* III: 1-37 *passim* (re: building and maintaining temple); *Brbr* IV.vi: 85-88 (*bhakti* held superior to other factors), vii: 30 ff.; *Bdvj*² III: 46-58; *Sdly* I.iv: 1-103 *passim*; III.xi: 56 (9-fold *bhakti*-path). *See also*: *ācāra*, *śrāddha*¹, *bhakta*.

भगवान् (*Bhagavān*) “ (1) An epithet of the Lord; (2) an honorific given to great sages; (3) title given to one who has undergone the ‘ best ’ type of *dikṣā* ”.

Vvmt IV: 1-8 (meaning of the word referring to the Lord is defined in terms of six *guṇas*); *Sntk* “ Ind ” IV: 51b-55 (defined: *dikṣā*-title). *See also*: *Viṣṇu*, *Vaiṣṇava*.

भद्रपीठ (*Bhadrapīṭha*) “ Splendid throne or seat ”.

Paus XL: 35-91 (including definition). *See also*: *āsana*, *pīṭha*.

भरन्यास (*Bharanyāsa*) Lit., “ ‘placing one’s burden’ on the Lord; surrender ”.

See under: Pāñcasamskāra, prapatti.

भागवत (*Bhāgavata*) Lit., “ one devoted to Bhagavān; a general name for Pāñcarātrins ”.

Nrdy XXIV: 22 (to be honored); *Para* III: 36-38 (defined); *Padm* “ Car ” II: 90-92a (defined as one devoted to Bhagavān), XXI: 13-24 (a group within the Mantrasiddhānta); *Pmes* XIX: 564 (said to be the only persons fit to be arcakas); *Mark* XII: 4 (defined as one initiated according to Pāñcarātra); *Vvmt* IX: 91a-94a (defined); *Vsnu* II: 1-11a (defined as one knowing the truth-tattvajña), 39b (defined as best of all); *Sntk* “ Ind ” III: 73b-83 (describes how Bhagavān becomes Sāttvata, or Kṛṣṇa, and delivers to the world the Sāttvata or Bhāgavata, i.e., Pāñcarātra, religion). See also: bhakta, Vaiṣṇava.

भूः (*Bhūh*) “ One of the 3 Consorts [Śakti] of Viṣṇu, the others being Śrī [*q.v.*] and Nīlā; also sometimes known as Dharā ”.

*Isvr*¹ VII: 1-90 (worship as for Lakṣmī); *Psra* XVIII: 35-41 (mantra for Bhū), 42-51a (for Nīlā); *Paus* XXIV: 28a (described); *Sesa* XXVII: 16b-20a, XXXVIII: 1-21a (Bhūvarāha-mantra); *Spsn* XIV: 21. See also: Śakti, Śrī.

भूतगण (*Bhūtagaṇa*) “ Groups of attendant beings in the retinue of Viṣṇu ”.

Sdly II.iv: 1-19 (comp.: 1008 named). See also: parivāradevatā, balidāna.

भूतशुद्धि (*Bhūtaśuddhi*) “ Pacifying and purifying the 5 cosmic elements with mantras, a step in pūjā ”.

*Agst*² XI: 1-50 *passim* (without this, japa *etc.* are futile); *Brbr* IV.i: 16-90. See also: balidāna, śuddhi.

भूपरीक्षा (*Bhūparīkṣā*) “ Ritual examination, followed by selection, of a site—usually for building-purposes of a temple to house the image of the Lord ”.

*Agst*¹ I: 1-13; *Anrd* XI: 25 ff.; *Isvr*¹ XVI: 13 ff.; *Kpjl* VII: 1-8 (4 types of land), 10-12a (smell, color, taste-tests); *Padm* “ Kr ” I: 19b-39 *et passim*; *Psot* II: 10-23; *Paus* II: 1-45a (comp.), III: 1-60 (for maṇṭapa housing kuṇḍas, maṇḍalas, *etc.*), XLII: 1-61 (for temple); *Mark* II: 1-56 (comp.); *Vsnu* XII:

1-36, XXIII: 75b (bhūmisarṅgraha); *Vtlk* VI: 11-21; *Vksn* I: 1-59 (comp.); *Spsn* IV: 43-56, V: 1-7; *Haya* "Ādi" V: 19b-28a, VI: 1-14a. See also: grāmādivinyāsa; karṣaṇa, vāstupūjā.

भोज्यासन (*Bhojyāsana*) "Part of the daily liturgy in temples wherein rice fruit, sweets, etc., are offered to God".

*Isvr*¹ V: 1-45; *Spsn* XV: 41-46 (paraphernalia for), XXIX: 154-166 (steps for). See also: aṣṭāṅgapūjā; naivedya, puṣpa, pūjā.

मण्डप (or मण्टप) (*Maṇḍapa or Maṇṭapa*) "A pavilion, subsidiary shrine, or pillard hall wherein various kinds of rituals and celebrations occur".

*Agst*² XXVII (dāna of an icon to a brahmin requires construction of a special Dānamaṇḍapa); *Ahrb* XXVIII: 11-14 (for regular worship); *Isvr*¹ X: 275 ff. (for dhvajārohaṇa prior to mahotsava); XIV: 18-82 (for pavitrotsava), XV: 2 ff. (for snapana), XVI: 248-265 (construction, consecration, etc.), 330-340 (pratiṣṭhā of), XVII: 2-68 (for pratiṣṭhā of idol), XXI: 40-123 *passim* (two maṇḍapas for dīkṣā); *Kpjl* II: 9-13a (for dīkṣā), X: 79-88 (location of), XII: 7-11 (for pratiṣṭhā of idol); *Nrdy* XV: 6b-25 (required for pratiṣṭhā of idol), XVI: 1-14 (making ready the maṇḍapa), XVII *passim* (how to make repairs to); *Padm* "Kr" X: 12-46a (locations, descriptions, and building-rites for maṇḍapas), XX: 37b-47 (Vivāhamaṇḍapa); *Psot* IV: 18-21 (measurements of Ardhamāṇḍapa), 22 (of Nṛttamaṇḍapa), XIV: 11-29 (Somamaṇḍapa: used as part of vāstuyāga); *Paus* II-IV *ei passim* (extended descriptions for maṇḍapas used in dīkṣā; with kuṇḍas, pīṭhas, etc.); *Brbr* III.v: 1-31 (the Maṇi-maṇḍapa or Muktimāṇḍapa of Lord in Vaikuṇṭha); *Bdyj*¹ III; *Mark* III: 60-67, XXIII: 18-22 (for pavitrārohaṇa); *Laks* XXXVII: 1-13 (for pūjā); *Vvmt* XVIII: 11-14 (Yāgamaṇḍapa for mahotsava), XIX: 10-16 (for snāna), XX: 4-9; *Vtlk* VI: 305-318a (different types), 486 ff.; *Vksn* II: 3-17, V: 15-21, XXII: 1-10 (vedī), 11-39 (metal vedī), 93-110 (for snapana), XXVII: 147-173 (Yāgamaṇḍapa), XXXIV: 21 (Vinodamaṇḍapa); *Sdly* I.ix: 8 ff. (for prayogas); 12a (definition: that place which gods beautify [maṇḍayanti] and protect [pānti]; *Spsn* VIII: 30-32 (for bali), X: 2-20 (location of); *Sntk* "Siv" VIII: 1-8 (for snapana); *Satt* XXIV: 392-408 (general measurements of pratiṣṭhā, etc.). See also: Nṛttamaṇḍapa, prāsāda, Yāgamaṇḍapa, etc. See further: functions connected with utsava, jīrṇoddhāra, pratiṣṭhā.

मण्डल (*Maṇḍala*) Lit., "circle"; a design-motif used to concentrate the divine powers during worship; a seat and/or instructional device used in dīkṣā; a device used in constructing mantras; a large design used to plot out a tract of land or part thereof to determine the exact location of the deity's placement".

*Agst*² VII (cakrābja), XIV (maṇḍala in NW of kuṇḍa, part of agnikārya; worship, etc.); *Agst*¹ V *passim* (part of pratiṣṭhā; meditations on it during aṅkurārpaṇa); *Anrd* VI: 1-66 (comp., esp. 26-55, construction for dikṣā; 27a, phala for maṇḍalapūjā; 59b, worship of maṇḍala preferable to image-worship); *Isr*¹ XI: 150-170 (5 maṇḍalas for yāga on 2nd day of mahotsava); *Kpj* II: 13b-21a *et passim* (3 choices of maṇḍala for dikṣā); *Jaya* XIII: 11-40, 41-47 (14 listed and described), 48-63a (maṇḍala or poṭ or bimba or puṣpamaṇḍala may be used), *Nrdy* VIII: 1-70 (comp., for dikṣā, etc.; 64-65a, cakrābja, 65b-66a, bhadraka), X: 36 ff. (puṣpamaṇḍala); *Para* IV: 3-60 (pūjā to), 67 ff. (pūjā to Sūrya motif), VII: 35-70 (cakra for dikṣā); *Padm* "Car" VII: 1-88a (construction, worship etc., for dikṣā; 83-84: God pleased, humans gain all desired ends by maṇḍala worship); *Psot* XVI: 3-12 (bhadraka), XXII: 16 (for dikṣā: 5 colors); *Paus* I: 1-32 *et passim* (an initiate into P° must master 4 maṇḍalas over 4-year period—padmodara, anekakajagarbha, cakrābja, and miśracakra respectively—although better than all of these is the mahācakramaṇḍala), II: 1-10 (desirable places for constructing maṇḍalas [for dikṣā?], IV: 1-20 (measurements for), V: 1-324 (comp., 25 types named and descr.), VI: 1-85 (comp., various lotus-patterns), VII: 1-173 (comp., various lotus-patterns for larger designs), VIII: 1-213 (comp. different patterns for cakrābja), IX: 1-165 (comp., misc. maṇḍala-designs), X: 1-93a (comp., a ninth variant of cakrābja, considered best, described), XI: 1-12 (comp., navapadma), XII: 1-28 (comp., pañcapadmacakra), XIII: 1-13 (comp., sūrya), XIV: 1-16a (comp., candra-design crescent), XV: 1-34 (comp., trikoṇa), XVI: 1-48 (comp., kūrma-shaped), XVII: 1-45 (comp., śaṅkha), XVIII: 1-62 (comp., navaṇābha, or navagarbha), XIX: 1-120 (navanābha, or navagarbha), 21-140 (vidyā got by dhyāna on the preceding), XX-XXVI *passim* (worship routines utilizing maṇḍalas, and the fruits of such activities); *Brbr* I.viii: 55-128 (esp. 70, re: Lakṣmīpūjā), II.vi *passim*; III.ii: 50 ff. (prastāra for Kṛṣṇa-worship); *Laks* XXXVII: 15-23 (navapadmamaṇḍala), XLVI: 1-40 (comp.,—a pink lotus—maṇḍala to worship Lakṣmī and her retinue), XLVII: 1-35 (comp.), XLVIII: 1-38a (comp.), XLIX: 1-58a; *Vvmt* XV: 1-76; *Vsnu* VI: 43-80a (daily worship; how to "populate" it), IX: 3-45, 46-48a (fruits of worshipping), 48b-76a (symbolism of puruṣa, aṇḍa, etc., with phala), 76b (maṇḍala-worship, pref. to pilgrimage); *Vtlk* VII: 145 ff. (for pratiṣṭhā? constrn., worship, etc.); *Sntk* "Siv" X: 1-43 (comp., puṣpamaṇḍala); *Satt* XI: 1-77 (construction, measurements, etc.). See also: yantra, varṇacakra; mantroddhāra; dikṣā; grāmādivinyāsa.

मत्स्य (Matsya) "The first of the Lord Viṣṇu's 10 avatāras, the fish-form of the Lord".

Nrdy V: 1-10 (16 varieties of Matsya-mantra); *Psra* XV: 24, XXVII: 19-37 (16 varieties of Matsya-mantra); *Pudm* "Kr" XVII: 2-6a (16 varieties of

Matsya-mantra); *Mark* VIII: 18-19; *Vksn* XI: 30b-38a; *Sesa* XXII: 14-15; *Haya* "Ādi" XXIII: 1b-5a. *See also* : avatāra.

मधुसूदन (*Madhusūdana*) "One of the twelve mūrti-forms of the Lord; traditionally a synonym for Kṛṣṇa".

*Isr*¹ XXIV: 211-213 (dhyāna in mantraprastāra); *Psra* XIII: 51b-52a; *Mark* VIII: 5; *Vksn* XI: 174-178; *Satt* XII: 20-24 (dhyāna in mantra-prastāra); *Haya* "Ādi" XXII: 10b-11 (dhyāna in mantra-prastāra). *See also* : mūrti.

मध्यविन्यास (*Madhyavinyāsa*) "Gem-burial ceremony to be attended to in the paśāca (or brāhma?) section of a newly laid out village; here also the temple will be built".

Padm "Kr" II: 17-27. *See also* : garbhanyāsa, grāmādivinyāsa, etc.

मन्त्र (निर्वचन) (*Mantra-nirvacana—definitions*) "A spell or chant used as a prayerful accompaniment to liturgical rites. It is generally addressed to a particular deity, and is composed of various elements like "bija" and "śakti," and is furthermore analyzed according to its meter, its "ṛṣi" (who first revealed it), its potency, etc. Normally, in the texts, mantras are not spelled out in full; rather, they are referred to by some name (e.g., "dvādaśākṣara," "cakra," etc.), or by giving the first few syllables only (e.g., "...the mantra starting 'Om namo bhagavate..')—except in texts like *Kapīñjala-saṃhitā* (ch. XXV) wherein entire mantras are given. Long sections in the literature are given over to explaining how to "construct" a mantra [see under entry: *mantroddhāra*, below] by putting together certain potent letters, each of which stands for some cosmic power [see under entry: *varṇacakra*; see also: *prastāra*, *yantra*, *māṭrkāvarṇa*, et al.]; also, how and when to use these mantras in worship [see entries under: *mantra-nyāsa*, *nyāsa*, *japa*, *dīkṣā*]; and, as well, what effects these mantras produce [see under entries: *prayoga*, *phala*, etc.]. Clearly, an understanding of and an ability to employ mantras are at the very heart of tantric practice, the spirit that pervades Pāñcarātra".

Ahrb XVI: 1-36 (definition); *Para* VI: 4a (definition); *Padm* "Car" XXIII: 96-99a (definition); *Laks* XVIII: 44 (definition, cf. XXII: 21); *Vilk* IV: 148a (definition); *Sdly* IV.x: 1 f. (definition); *Spsn* LI: 73-76; LII: 31-35 (definitions).

मन्त्र (लक्षण) (*Mantra, General treatment*)

Ahrb XVI: 1-104 (comp.)-XVII: 1-51 (comp., both chapters treat at the most mystical levels the saṃjñā of the mantra-form), LI: 1-10, 54-69 (the sthūla,

sūkṣma, para aspects of mantras), and several chapters on esoteric meanings of specific mantras—LII: 1-86a (comp.), LIII: 1-76 (comp.), LIV: 1-56a (comp.), LV: 1-53 (comp.), LVI: 1-45 (comp.), LVII: 1-79 (comp.), LVIII: 1-67a (comp.), LIX: 1-77 (comp.); *Isrv*¹ XV: 344 ff. (used in snapana), XXI: 328-441 (mantropadeśa), XXIII: 51-61 (8, 12 and 6 syllabled mantras as “vyāpaka”); *Kpjl* XXV *passim* (a chapter mainly in prose in which, notably, the actual mantras are given); *Jaya* V: 1-250, VII: 1-125a, XVI: 10b-15a, 15b-28, plus several chapters on specific mantras, with special attention to the “powers” that come to those who succeed in “mastering” them—XXVI: 1-134a (comp.), XXVII: 1-218 (comp.), XXVIII: 1-158a (comp.), XXIX: 1-188a (comp.), XXX: 1-118a (comp.), XXXI: 1-49 (comp.), XXXII: 1-84 (comp.), *Nrḍy* II: 60a (3 types: vaidika, tantrika, miśra), III: 1-117 (to 4 vyūhas), IV: 1-85 (to 12 mūrtis), V: 1-98a (to 10 avatāras), IX: 213-226b¹ (bheda), XXV: 209 ff. (uses in prāyaścitta), 231 f. (use in prāyaścitta), 237 (effect of death of ācārya during japa of various mantras), 390-393; *Psra* VII-XX, XXIII-XXXI (a series of short to medium-length to long chapters analyzing mantras and citing their applications); *Padm* “Car” XXIII-XXXIII (a series of longish chapters treating with good detail many specific mantras, their analysis, and applications); *Paus* XXVII: 123-431, XXVIII: 148-294, XXXII: 43-83 (typology); *Laks* XVIII: 10b-52a, XXII: 32-36 (3 classes); *Vksn* XX: 131-134 (mantra-phala); *Vymt* VI: 1-69 (comp., aṣṭākṣara), VII: 1-65 (comp., dvādaśākṣara), VIII: 1-53 (comp., mantroddhāra); *Sḍly* IV.iv: 59-68, x *passim* (Siddhagopālamantra, general); *Sesa* XVI: 1-50a (comp., Puruṣasūkta), XVII: 1-19 (comp., Śrīsūkta), XVIII: 1-22a (comp., Bhūsūkta), XIX: 1-34 (comp., Praṇavabīja), plus several chapters on mantras addressed to specific aspects of the Lord, their composition and uses—XX: 1-77a (comp.), XXI: 1-148a (comp.), XXII: 1-39a (comp.), XXIII: 1-44a (comp.), XXIV: 1-23a (comp.), XXV: 1-12a (comp.), XXVI: 1-71a (comp.), XXVII: 1-20a (comp.), XXVIII: 1-20a (comp.), XXIX: 1-45a (comp.); *Spsn* L: 1-30 (disc.), LII: 1-202a (comp.); *Sntk* “Br” IX: 11-107a *et passim* (dvādaśākṣara and aṣṭākṣara in commencing worship); “Śiv” II: 1-36 (comp., general disc.); *Satt* II: 1-12 (who may use mantras), V: 22-26, 69-78a, 82-87 (re: vyūhas), IX: 89b-102 (what mantras should conjure up to a master of them), XVI: 1-17a (japa prior to dikṣā), 31-34 (mantra given at dikṣā will erase sins). *See also*: mantroddhāra; dikṣā, varṇacakra.

मन्त्रदीक्षा (Mantradikṣā) “An initiation involving use of mantras”

Anrd IV: 4-5; *Ahrb* XX: 1-58 (comp.); *Jaya* XVI: 1-369 (comp.); *Jnmr* I.ix: *passim*; III: vii, viii, ix, *passim*; V i: 4; *Nrḍy* IX: 213b-246 *et passim*; *Psra* VI: 1-66 (comp.); *Laks* XLI: 9-34; *Sesa* XIV: 26b-74a *Spsn* LI: 1-103 (comp.); LII: 1-202a (comp.); *Sntk* “Rsi” VI: 16-182a; *Satt* XVII: 1-454 (comp.), XVIII: 1-232 (comp.), XIX: 1-182 (comp.). *See also*: dikṣā.

मन्त्रविशेषः (*Mantraviśeṣāḥ*) “ Particular kinds of mantras ”

Pañcākṣara :

*Ksyp*¹ I : 1-70 (to Garuḍa)

Ṣaḍākṣara :

*Agst*² (to Rāma) *passim* ; *Ahrb* LII : 35-48 ; *Laks* XXX : 7-10 (to Sudarśana).

Aṣṭākṣara :

Ahrb LII : 49-58a, *Isvr*¹ : XXIII : 61 (“ best ”), *Nrdy* IX : 260 ; *Para* XVI : 50b-58 (eulogy of prayoga) ; *Psra* XI : 1-16 *passim* (mūlamantra) ; *Padm* : “ Car ” XXVI 1-276a (prayogic effects) ; *Brbr* VI : 1-108 (analogy and eulogy) ; *Vsnu* V : 26-44 (mūlamantra) ; *Vvmt* VI : 28b-69 ; *Spsn* LII : 20b-39 *et passim* to 160b (See also general discussions, L-LI *passim*) ; *Sntk* “ Ind ” II : 54-69a (construction) ; “ Br ” IX : 11 *et passim*, XI (prose section). See also : mantrarāja.

Daśākṣara :

*Agst*² XXX : 1-45 *passim*.

Dvādaśākṣara :

Ahrb LII : 59-86a (“ names ” explained) ; *Jaya* XXXI 9-14a (prayogic effects) ; *Jnmr* III.iv : 11-14 ; *Nrdy* III : 3-124a (comp.), IX : 257-259a, 260b-262 ; *Padm* : “ Car ” XXIV : 1-174a ; *Vvmt* VII : 1-23a ; *Spsn* LII : 8b-20a *Sntk* “ Br ” IX : *et passim*, XI (prose section) ; *Satt* XVII : 3b-103 *passim* (addressed to Narasiṃha).

Aṣṭādaśākṣara :

Jnmr III.xv : 15ff. ; *Sdly* I.xiii : 1-99 *passim* (called Siddhagopālamāntra).

Caturviṃśākṣara :

Padm “ Car ” XXVI : 1-29 (Viṣṇugāyatrī), 79b-85a (Śrīkārākṣara) ; *Sntk* “ Br ” IX : 100-106 *passim* (Viṣṇugāyatrī).

Ekāyana :

Paus : XXVII : 210b.

Kapilavaktra :

Jaya XXIX : 59-110.

Kīrti :

Jaya XXVII : 57b-95 (prayogic effects).

Gāyatrī :

Ahrb LVII : 1-20a ; *Brbr* III.vii : 193-211 ; *Vvmt* : VII : 29-44 ; *Sntk* “ Siv ” II : 13-16a.

Jayā :

Jaya XXVII : 96-138 (*prāyogic effects*)

Durgā :

Sntk “ *Siv* ” III: 30-33a *et passim*.

Dvaya :

Brbr IV.i: 3; *Sesa* LXII : 1-26a.

Dhāraṇa :

Jnmr IV.xi: 20.

Nārāyaṇa :

Vvmt VI: 42-48a (*mantra*), 48b-51 (*japaphala*).

Nirvāṇa :

Jnmr II.vii : 8ff.

Nīlābīja :

Sesa XXI : 139-149a.

Nṛsiṃhavadaktra :

*Isr*² *passim* ; *Jaya* XXIX : 2-58; *Nr**dy* V : 32-41a; *Sntk* “ *Br* ” XI : prose section; *Satt* XVII : 3b-104 *passim*. *See also* : *Narasimha*.

Nyāsāṅga :

Sesa LVIII-LIX *passim*.

Pañcopeniṣad :

*Nr**dy* V: 88a²-96 ; *Sntk*: “ *Br* ” IX : 101b *et passim*.

Puruṣasūkta :

Ahrb LIX : 3-39; *Brbr* I.xii; *Vksn* XIII : 51-71; *Sesa* XVI: 1-50a.

Pranava :

Vvmt VI : 2-28a.

Bhūbīja :

Sesa XXI: 1-7a.

Bhūvarāha :

Sesa XXVII : 16b-20a, XXXVIII : 1-9, XXXIX : 1-31.

Bhūsūkta :

Sesa XVIII : 1-21 (*plus prose*).

Mantrarāja :

Jaya XXVI : 1-96, 122-134a; *Sesa* XLIV; 1-9a; *Spsn* LII: 40-63 (*treated here as “aṣṭākṣara”*—*mantra* [*q.v.*]).

PAll

Mahāmantra :

Jaya XXI : 126b-226a, 226b-233a (in pavitrārohaṇa); *Jnmr* III.iii : *passim* (to Rādhā).

Māyā :

Jaya XXVII : 139-216a (prāyogic effects).

Mudrā :

Sntk " Siv " III : 58-77 (serpent control).

Mūla :

Vksn : XV *passim*

Lakṣmī :

*Isr*² X : *passim*; *Jaya* XXVII : 1-57a (prāyogic effects).

Rādhikā :

Jnmr II.iii : 91-92 (6-syllabled mahāvidyāmantra), 98-99 (14-syllables), 101-102 (10-syllables).

Rāmagāyatrī :

*Agst*² XVII (closing śloka).

Lakṣmīnārāyaṇa :

Padm " Car " XXVI : 50b-57a.

Varāhavaktra :

Ahrb : LIX : 44-49a; *Jaya* XXIX : 111-188a; *Sesa* XXIII : 11-44a.

Vāyu :

Para XXIX : 18-19 (5 varieties).

Ṣaḍakṣarī :

*Agst*² IV (addressed to Rāma).

Śrīkārākṣara :

Padm " Car " XXVI : 30-50a; *Vvmt* VII : 45b-53.

Śrībīja :

Sesa XX : 63b-77a.

Śrīrāmabīja :

Sesa XXVI : 1-11a.

Śrīsūkta :

Ahrb LIX : 40-43 ; *Brbr* I.xi; *Sesa* XVII : 1-19.

Sudarśana :

Ahrb XXXIV : 1-105 ; *Laks* XXIX : 55-71; *Sntk* " Siv " III : 11b-29 et *passim*.

Sudarśana Narasimha :

Sesa XV : 199ff., XXIV : 10b-23a, XXXI : 1-112.

Note : for numerous, other mantras addressed to Vyūhas, mūrtis, avatāras, etc., see under individual entries by deities' names.

मन्त्रन्यास (*Mantranyāsa*) “ Deposition of mantras to various parts of the body. ”

*Isr*² XVIII : 273ff. (part of pratiṣṭhā of icon); *Jaya* XI : 1-44a (comp.); *Paus* XXXVIII : 3-46 (to invest holy power in objects); *Vsnu* XVIII : 60a (part of pratiṣṭhā of icon). See also : japa. See further : pratiṣṭhā.

मन्त्रमूर्ति (*Mantramūrti*) “ A representation in the form of a stalk of darbha-grass of the icon ; used in a bathing ceremony following the pavitrotsava when the icon itself cannot be used.

*Isr*¹ XIV : 310 *et. al* ; *Jaya* XII : 23-44a *et passim* (mānasayāga form of Lord), XVI : 29-46a (description); *Satt* XV : 3-5 *et passim*.

See also : jalādhivāsa.

मन्त्रयोग (*Mantrayoga*) “ A discipline involving use of mantras ”.

See under : japa.

मन्त्रसिद्धान्त (*Mantrasiddhānta*) “ A division of P° doctrine focusing on mantras. ”

See under : siddhānta.

मन्त्रसिद्धि (*Mantrasiddhi*) Lit. “ ‘ Perfection ’ in Mantra ; one who has become competent in the use of mantras. ”

Jaya XIX : 1-37a (esp. 13-33), See also : ācārya; prayoga.

मन्त्रासन (*Mantrāsana*) “ A section in the liturgy of worship, during which mantras are addressed to the deity. ” :

Spsn XXIX : 17-111 ; See also : aṣṭāṅgapūjā, bhojyāsana, pūjā, etc.

मन्त्रोद्धार (*Mantrōddhāra*) “ The composition and/or analysis of mantras ”

*Agst*² IV : 1-41 (comp.), XII : 1-64 (comp., w. nyāsas), XXX : 1-45 (comp., daśākṣara), XXXII : 1-39a (comp., for āñjaneya); *Ahrb* XVIII : 1-48 (comp.), XIX : 1-66 (comp.); *Isr*¹ XXIII : 224-436 (composition for various forms of the Lord); *Ksyp*¹ I : 28ff. (analysis of Garuḍamantra), VII : 1-28a (composition); *Jaya* VI : 1-250 (comp.), VII : 1-125a (comp.); *Nrdy* III : 3-

124a (comp.), V : 1-101a (comp.), IX : 213b ff. (dikṣā and correct composition); *Para* VI : 2-61a (comp.); *Psra* VI : 1-42 *passim* (given by ācārya); *Padm* "Car" XXIII : 1-193 *passim*, XXIV : 1-32a (dvādaśākṣara), XXVI : 1-85a (several mantras), XXVII : 212-215a (typology), XXVIII : 1-194 (several mantras), XXXII : 2-31a (Sudarśana); *Paus* XXVII : 123-146a (esp. 139), 146b-248a (composition), 248b-431 (analysis), XXXII : 43-83; *Brbr* I. vi : 1-108 (eulogy and analysis of aṣṭākṣara); II. v : 6-68 (analysis); *Laks* XXIII : 1-39 (general), XXIV : 1-7, XXV : 2-44, XXVI : 27b-43, XXVII : 1-16, 17-24, XXIX : 55-71, XXX : 1-63, and other chapters *passim*; *Vymt* VI : 1-69, VII : 1-65, VIII : 1-35a; *Vsnu* V : 1-79 (comp., mantroddhāra for basic mantras); *Vtlk* IV : 148ff. (given by ācārya), 179 (4 mūlamantras : praṇava, aṣṭākṣara, dvādaśākṣara, Viṣṇugāyatrī), 230b ff. (analysis) V : 30-100 (construction re : puṇyāha-rites); *Vksn* XII : 1-44 (comp., construction), XIV : 1-76a (comp.); *Sdly* IV.x : 1ff (given by ācārya); *Sesa* : several of its 64 chapters, too numerous to mention, deal with the composition of mantras from a cakra-design; *Spsn* L : 31b-74, LI : 1-103 (comp.), LII : 8ff. (esp. 14ff., analysis); *Sntk* "Br" XI *passim* (analysis); "Ind" II : 56b-63 (construction of aṣṭākṣara); "Ṛṣi" VII : 1-74a (analysis); *Satt* II : 13-42, III : 1-59a, IV : 1-47a, V : 22-66, VIII : 3-45, IX : 4-89a, XVII : 1-454 (comp.), XXIII : 1-126 (comp., composition for different forms of the Lord). *See also* : mantra, mantradikṣā, varṇacakra; maṇḍala, yantra. *See further* : dikṣā, prayoga.

मन्दिर (*Mandira*) "(1) Any shrine in general; (2) that portion of a house set aside especially for worship."

Vtlk VI : 494-498 (on all shrines in a temple compound).

मरण (*Marāṇa*) "Death; citations here include also reference to the topic of eschatology, that is, to matters pertaining to spiritual existence beyond physical demise.

Jaya XXIII : 1-105a (funeral-rites for dikṣitas), XXXIII : 61-80 (symptoms of°); *Para* II : 59 ff., 65 (eschatology), XI : 26-67 (symptoms of°); *Prmp* VIII : 39-41a (thoughts about), X : 67 (eulogy of death on ekādaśī-day), *See also* Appendix B (funerals of arcakas and others); *Padm* "Yoga" IV : 1-8 (symptoms of); *Brbr* III.iii : 1-66 ("bright path" after death), iv : 1-66 (Vaikuṇṭha desc.), V : 1-43 (God's Mansion desc.), vi : 1-164a (God's presence desc.); *Mark* XXVII : 1-73a (comp., prāyaścitta when death occurs at particular places) *Spsn* XLIX : 150b-247a (prāyaścittas; for deaths, births, terminal illnesses, etc.), *See also* : dehapāta, preta, śakuna, svapna.

महानस (*Mahānasa*) "Kitchen. synonym, pacanālaya."

Nr̥dy XIV : 131 (in S.E. corner), XVI : 26b-28a (pratiṣṭhā of); *Vsnu* XIII : 72 (pratiṣṭhā in S.E. corner); *Vtlk* VII : 643-651 (pratiṣṭhā of); *Vksn* XIV : 5b (location in S.E. corner). *See also* : maṇḍapa ; paricāraka ; pācaka ; naivedya.

महाहविर्याग (*Mahābhaviryāga*) “ A special offering—ceremony, almost like an utsava. ”

Nr̥dy XXVI : 1-42 (comp.); *Vksn* XIV : 112b-134a, *See also* : utsava, yāga, havis, homa.

महोत्सव (*Mahotsava*) Lit., “ ‘ great festival ’ ; an annual performance in every temple ; also performed after pratiṣṭhā-rites of a temple and of an icon. The annual festival is also sometimes called Brahmotsava. ”

Anrd XXI : 1-112; *Isr̥v* X : 1-412 (comp.), XI : 1-439 (comp., nine-day festival); *Nr̥dy* XVIII : 1-95 *passim* (comp.), XIX : 1-174 *passim* (comp.); *Prmp* IV : 131-134 ; *Padm* “ Car ” XI : 1-292 *passim* (comp.); *Pmes* XVI : 1-551 (comp.), XVII : 1-620a (comp.); *Psot* XXIII : 1-96a, XXIV : 1-202, XXV : 1-66 ; *Murk* XVII : 13 (mahotsava without añkurārpaṇa-rites is to be called śuddhotsava), XXII : 1-125a (comp.); *Vvmt* XVII : 1-257a (comp., naimittika and kāmya), XVIII : 1-189 (comp.), XIX : 1-194 (comp.) *et passim*; *Vsnu* XX : 1-102a (comp.), XXI : 1-33; *Vtlk* VIII : 122-255; *Sdly* I.xv : 33b (done on Hari's birthday); *Spsn* XXX : 8 (defined : utsūte harśamiti utsavaḥ, mahat prītiryaṇa mama iti mahotsavaḥ), 9-37 3 types : nitya, naimittika, kāmya), XXXII-XXXIV *passim* (detailed treatment of many topics), XLIX : 217-220 (as prāyaścitta), 228, 229, 239, 262-264. *See also* : utsava (avabhṛthotsava, cūrṇotsava, tīrthotsava, rathotsava; doḷotsava, śraddhotsava; avabhṛtasnāna).

मातृ (*Mātr̥*) “ Mother ” ; goddess-figure in general.

Vksn XI : 261-265 (puṣṭi), 266-268a (Medhā), 268a-276a (Vāgdevī), 276b-285 (Durgā), XX : 166-171 (description with colors); *Haya* “ Ādi ” XXVII : 1-22a (comp., iconography of the wives of various deities). *See also* : Bhū, Lakṣmī, Śakti.

मातृकवर्ण (*Mātr̥kavarṇa*) “ Letters used as basic symbols in mantra-composition ”.

Jnmr III.ii : 1-11, *Padm* “ Car ” XXIII : 1-66, XXIV : 1-32a; *Paus* III : 82; *Vvmt* VIII : 7-17a *et passim* (mātr̥kācakra); *Vsnu* V : 1-70. *See also* : varṇacakra; mantroddhāra; yantra.

माधव (*Mādhava*) “ One of the 12 mūrti aspects of god; another name for Kṛṣṇa ”.

Psra XIII: 33; *Padm* “ Kr ” XVI: 31b; *Mark* VIII: 4; *Vksn* XI: 158-162; *Haya* “ Ādi ” XXII: 6-7a. *See also*: mūrti.

मान (*Māna*) “ Measurements ”.
See under: tāla.

मानसयाग (अन्तर or आभ्यन्तर) (*Mānasayāga*) “ Mental sacrifice as opposed to ‘ bāhyayāga ’ or external liturgical worship ”.

*Agst*² XI-XXV (preliminaries to Rāma-pūjā); *Ahrb* XXVIII: 21-29a; *Isyr*² II: 38 ff., esp. 106 ff.; *Jaya* XII: 1-137a (comp., 48-63a, alternatives for bāhyayāga); *Para* IV: 70b-76 (praised as “ best ”); *Pmes* V: 1-183; *Erbr* IV.i: 1-120 (comp.), ii: 1-50a; *Mark* XXX: 1-14a; *Laks* XXXV-XLI *passim* (esp. XXXVI: 1a “ ijjā hṛdayāntasthā ”); *Vvmt* X: 40b-71; *Vsnu* VI: 22-80a; *Vksn* XX: 69-122a *et passim*; *Satt* II: 61 ff., V: 22 ff., 107b-190 *et passim*, IX: 1-37a *passim*. *See also*: mantra; japa, dhyāna; pūjā, yāga; bāhyayāga.

माया (*Māyā*) “ (1) Illusion, (2) the power of Viṣṇu to create, (3) goddess ”.

Nrdy I: 72-74 (those who don't comprehend the creative power, are liable to māyā-illusion); *Vtlk* I: 50 ff. (growth, etc. is due to the māyā). *See also*: Vijñāna; Sṛṣṭi, etc.; Lakṣmī, Śakti, Śrī.

मास (*Māsa*) “ A Month ”. (1) Mārgaśīrṣa—Dec.-Jan. (Dhanur-māsa), (2) Pauṣa—Jan.-Feb. (marks beginning of *Uttarāyaṇa*), (3) Māgha—Feb.-Mar., (4) Phālguna—Mar.-Apr., (5) Caitra—Apr.-May, (6) Vaiśākha—May-Jun., (7) Jyēṣṭha—Jun.-Jul., (8) Āṣāḍha—Jul.-Aug. (marks the beginning of *Dakṣiṇāyana*). (9) Śrāvaṇa—Aug.-Sep., (10) Bhādrapada—Sep.-Oct., (11) Āśvayuja (Āśvina)—Oct.-Nov., (12) Kārtika—Nov.-Dec.

Padm “ Car ” XV: 124b (year may start either in Caitra or in Mārgaśīrṣa; cf. “ Car ” XIV, implying commencement also in Caitra); *Psot* XXVII: 1 ff. (the liturgical year commences with the vasanta-season). *See also*: utsava (individual sub-entries); kāla, tīrtha, yuga.

माहात्म्य (*Māhātmya*) “ Eulogy; in the literature at hand, a māhātmya may be of an action done, of a place to be visited, or of the literature of the Pāñcarātrāgama, or of its superior teachings ”.

*Isvr*¹ XX: 1-329 (comp., esp. 115 ff. re: Nārāyaṇādri-Melkoṭe, 291 ff. re: of Śrīraṅga); *Paus* XXXVI: 1-460a (comp., re: holy places where God's presence is felt), XXXVII: 1-65a (comp., re: "āyatanavicāra"). See also: kṣetra, tīrtha, yātrā; āgama.

मुक्ति (*Mukti*) "In Vaiṣṇava thought, this usually means coming to feet of Viṣṇu, thereafter abiding joyfully in His presence".

*Agst*² II: (through bhakti and worship); *Jnmr* IV.iii: 223 (merely repeat Rama's name 3 times, and mukti is assured); *Padm* "Jña" VIII: 27-36a (3 kinds); *Vtlk* II: 54-55 (3 kinds). See also: dāśya, prapatti, bhakti, Bhāgavata, maraṇa, loka, Vaiṣṇava, etc.

मुद्रा (*Mudrā*) "(1) Ritual hand-gestures during worship or meditation; (2) Occasionally, refers to marks on the body, (e.g., Īśvara, Pādma, Śrī-praśna and Puruṣottama Saṁhitās). For primary meaning and hand-gestures, see P. V. Kane, *H.D.S.*, V.ii.1123 ff".

*Agst*² XVIII (17 types); *Agst*¹ VII: 42 f.; *Isvr*¹ VI: 1-10 (comp.), XXI: 88a (in dīkṣā), XXIV: 1-2 (etymology; defined), 12-72 (35 types); *Kpjl* XXVII: 4-26 (27 mudrās described); *Jaya* VIII: 1-117 (58 described for mantras); *Jnmr* III.xv: 15-74 *passim*; *Nrdy* VI: 1-52a (almost 50 named described), XXVI: 20-21 (havirmudrā mentioned); *Para* XIV: 2 (defined), 6-34 (19 types); *Psra* VIII: 7 (surabhi and padma mentioned), XXI: 97-105 (3 mudrās for homa); *Padm* "Car" XXII: 2b-3 (defined), 5b-74 (53 described; note that the Devanāgarī edition by Mrs. Seetha Padmanabhan and R. N. Sampath provides line-drawing illustrations for 108 mudrās as an appendix to Part I, Madras, 1974); *Pmes* IV: 42 (merely mentioned); *Psot* XXXIII: 2 (defined), 3-44 (41 descr.); *Brbr* IV.ii: 92-94 (4 for bāhyayāga); *Mark* XVIII: 43-54 (for śuddhi), XXXI: 1-59 (36 types, and occasions for their use); *Laks* XXXIV: 2-3a (on several occasions), 4-89 (41 described), XXXVIII: 9-13 (4 defined and described), XLV: 102-123 (16 for Lakṣmī's friends); *Vvmt* XIII: 1-103a (comp., defined 2-3a; more than 67 named and described); *Vsnu* VII: 1-58 (35 named and described with 4-fold division); *Vtlk* IV: 660b-689 (12 or 13 named); *Vksn* XIX: 9-21a (4 named); *Sdly* III.vi: 1-26 (note: here means marks on body); *Sesa* XIV: 23-26a (5 mentioned); *Spsn* LIII: 64-116 (64-65, mudrā defined); *Sntk* "Rṣi" II: 1-98a (comp., 81 named and described); *Satt* VI: 69b-73a (not named, implied), X: 40-53 (defined: 51-52), XVII: 100-106 (in Narasimha-pūjā), XXII: 63-65a (enigmatic reference to four mudrās). See also: mantra; japa, nyāsa, etc. See further: nāma, puṇḍra, etc.

मुसल (*Musala* (pestle)) "One of the weapons of the Lord".

Ksyp passim (identified with serpent-Lord); *Satt* XIII: 14. *See also*; *astra*, *pañcāyudha*, *śāstra*, *etc.*

मूर्ति (*Mūrti*) “(1) ‘Aspects’ of God, including *vyūhas*, *devatās*, *etc.*. They are usually 24 in number, but it often suffices to name only the following twelve: *Keśava*, *Nārāyaṇa*, *Mādhava*, *Govinda*, *Viṣṇu*, *Madhusūdana*, *Trivikrama*, *Vāmana*, *Śrīdhara*, *Hṛṣīkeśa*, *Padmanābha*, *Dāmodara*”. (2) ‘image’, in same sense as *arcā*, *pratimā*, *bimba*, *bera*, *vigraha*, *etc.*

*Isrv*¹ XVI: 347-351, XXIV: 73-194 (aspects); *Nrđy* IV: 1-93 (12 *mūrti*-mantras); *Para* II: 80-88a (Śakti-aspects); *Psra* XIII: 120-121 (24 forms with *Jagannātha*); *Padm* “Kr” XVI: 29b-47a (24 aspects, described), XVIII: 56b-65, 66-71 (4, 5 *mūrtis*); *Paus* XXXII: 24 (4 kinds of image for domestic worship), XXXIII: 1 (navamūrti aspect), 2-86 (4 *vyūhas*, *et al.*), XLII: 51-70 (aspect of God); *Brbr* I.xiii: 112 f. (24 forms); *Mark* VIII: 1-70 (12, 34 *mūrtis*), X: 1-49 (aspects, images); *Laks* XLV: 1-100a (4 *mūrtis* = *Lakṣmī*, *Kīrti*, *Jayā*, *Māyā*), XLIX: 1-27 (*māyā sādhanā*); *Vvmt* IV: 20-31 (various groups of 8 and 10 are named, with weapons and entourage); *Vksn* XI: 1-323a (comp., *bheda*), XIII: 17-30; *Spsn* XXIII: 282-293 (mudrānyāsa for 24 *mūrtis*); *Satt* VII: 32-37a (aspect); *Haya* “Ādi” XXII: 1-24a (comp., iconography for *mūrtis*). *See also*: *vyūha*; *avatāra*; *Keśava*, *Govinda*, *Trivikrama*, *Dāmodara*, *Nārāyaṇa*, *Padmanābha*, *Madhusūdana*, *Mādhava*, *Vāmana*, *Viṣṇu*, *Śrīdhara*, *Hṛṣīkeśa*. *See further*: *arcā*, *bimba*, *bera*, *pratimā*, *vigraha*.

मूर्धेष्टका (*Mūrdheṣṭakā*) “The ceremony of placing the ‘last’ bricks, performed at the culmination of the temple-building process”.

Kpjl X: 114b-125 (*mūrdheṣṭakā*), 126-132a (*stūpikākīla*); *Padm* “Kr” IX: 4-41; *Psot* IV: 50-72; *Vvmt* XXI: 120b; *Vtlk* VI: 268-275; *Vksn* XXXIV: 33b-65 (for *vimāna*); *Haya* “Ādi” XLIII: 1-17 (comp.: *Hṛtpratiṣṭhā* is done after the *vimāna* has been built up to *śukanāsa* and a *kumbha* or *cakra* or a *mūrti* of *Viṣṇu* is placed there as a finishing element. *See also*: *stūpikākīla*, *prathameṣṭakā*, *ratnavinyāsa*; *pratiṣṭhā*.

मूलक (*Mūlaka*) “A group-title for certain Śrī-vaiṣṇavas”.

Vsnu II: 33b-35a. *See also*: *Vaiṣṇava*.

मृत्संग्रह (*Mṛtsaṅgraha*) “Collecting mud for an icon, or for *aṅkurārpaṇa*-rites”.

Kṛp V: 5-6 (varieties made from mud); *Psot* VII: 1-22; *Vsnu* XIV: 61-63; *Sntk* " Br " VII: 97-105a (mṛt-mūrtin). *See also*: dāru, loha, śilāsaṃgraha; pratimā; aṅkurārpaṇa.

मृत्संस्कार (*Mṛtsaṃskāra*) " Making an idol out of clay and rules for colouring it ".

*Isr*¹ VII: 10-12, 17-30; *Padm* " Kr " XIV: 1-119a *passim*. (esp. 4-47, 63-66, 12 steps); *Mark* V: 1-27a; *Vsnu* XIV: 61-63; *Vksn* VI: 1-10; *Spsn* XIII: 2-8a (12 steps), 86-153a (iconometry); *Sntk* " Br " VII: 97-105a; *Sait* XXIV: 9, 12-13a, 21-30 *See also*: varṇa, pratimā.

यजमान (*Yajamāna*) " Patron of any ritual undertaking; he engages the ācārya and others ".

Padm " Kr " I: 16-17a, II: 53b-54a; *Pmes* VIII: 178-194 (called bhakta); *Psot* II: 2b-3, XX: 33 (duties after temple is built); *Spsn* IV: 13b-15; *Haya* " Ādi " II: 16 (of any caste), IV: 11 (must be generous for abhiṣeka, pratiṣṭhā, etc.). *See also*: ācārya, etc.

यज्ञ (*Yajña*) " Sacrifice, or worship ".

See under: yāga; bāhyayāga; arcana, aṣṭāṅgapūjā, pūjā; anuyāga, homa, etc.

यति (*Yati*) " Ascetic ".

Jaya XXII: 6-10 (class of Vaiṣṇavas wearing over-garments, bearing staff, and showing shaven head and face), XXIV: 75 (funeral service for). *See also*: sannyāsin, vaiṣṇava.

यन्त्र (*Yantra*) " A design used either as a maṇḍala [q.v.] in pūjā, or worn as a talisman. Sometimes called ' rakṣā (*Ahrb*), and ' kavaca ' (*Jnmr*) ".

*Agst*² IX (lakṣaṇa: Rāma-yantra); *Anrd* V: 4-25 (Viṣṇu-yantra), 26-44 (Nārāyaṇa-yantra), 45-60a (Vāsudeva-yantra); *Ahrb* XXII: 1-14a (Brahmā-yantra), 14-30a (Viṣṇu-yantra), 31-48a (Nārāyaṇa-yantra), XXIII: 1-14a (Vāsudeva-yantra), 14b-29a (Ajita-yantra), 29b-44a (Jyotiṣa-yantra), 44b-69a (Śatāra Jyotiścakra), 69b-73 (Brahmā cakra), 74-111 (Mātrkā-yantra), XXIV: 1-29 (dhyāna of presiding deities of foregoing yantras), XXV: 1-26 (Sudarśana-yantra), XXVI: 1-95 (more on Sudarśana-yantra), XXVII: 1-46 (yantras appropriate to wear on the body), XLVIII: 1-10 (applying the Sudarśana-yantra to objects), XLIX: 1-67 (story illustrating potency of Sudarśana-yantra under

application), L: 1-125 (similar story, this one about King Kīrtimālī); *Ksyp* II: 33-48 (pūjā and wear; abhiṣeka of Garuḍa-yantra), XIII: 1-44a; *Jaya* XXVI: 97-105a (prayogic uses of Sudarśana-yantra), 105b-111a (Śaṅkha-yantra), XXXII: 65-84 *et passim* (Vāgīśvarī-yantra); *Jnmr* I.iv: 1-88 *passim*, v: 1-32 *passim*, ix: 16-39; II.v: 1-66; IV.iv: 1-2 *et passim*, vii: 1-15; V.vii: 1-31; *Pmes* XXIII: 1-38 (general), 39-90 (Sudarśana yantra), 91-118 (Narasimha yantra), 119-149 (installing images over yantra design), 150-153 (other uses for yantras), XXIV: 1-67 (Sudarśana yantra, construction and worship), 68-76 (Narasimha yantra), 77-96 (yantras for Keśava, *et al.*), 97-162 (more on Sudarśana-Narasimha yantras), XXV: 1-98a (comp., steps in worship of yantra), XXVI: 1-36 (fire-offerings to Sudarśana yantra); *Sesa* XIV: 36b-57 (general), XXXI: *passim* 1-112a (Sudarśananṛsimha yantra), 128-142a (Nṛsimha yantra), *See also*: maṇḍala, mantranyāsa, mantroddhāra, varṇacakra.

यम¹ (*Yama*¹) “ First step of Karmayoga involving (10) ten disciplines”.
See under: yoga. *See also*: āsana, tapas, prāṇāyāma, *etc*

यम² (*Yama*²) “ Guardian of the Southern direction, to whom bali-offerings are regularly made; also the Lord of death, Vaivasvata ”.
Nrḍy XXVIII: 67-71a (āyatana for Yama and retinue); *Padm* “ Car ” XXX: 155b-159 (vrata to tithidevatā-yama); *Sntk* “ Siv ” I: 231-251a; *Haya* “ Ādi ” XXVIII: 5, 6 (desc.). *See also*: diṁmūrtin, balidāna.

याग (*Yāga*) “ Sacrifice ”.
Jaya XII: 1-137a (mental); XIII: 1-236 (external); XIX (beginning of yāga by Guru after anointment); *Nrḍy* XI: 18b-23 (7 types in connection with dikṣā); *Padm* “ Jñā ” I: 36 (yajña); *Vsnu* XXIX: 4 (7 types); *Sntk* “ Ind ” IV: 15b-55 (7 types-connected with dikṣā). *See also*: anuyāga, arcana, nityār-cana, pūjā, bāhyayāga, yajña, yāgamaṇḍapa, homa. *See further*: kuṇḍa, *etc*.

यागमण्डप (*Yāgamaṇḍapa*) “ Hall for sacerdotal offerings ”.

Padm “ Car ” XI: 10b-24a (for mahotsava); *Psot* XI: 2-5a, 5b-10a, 20b-33; *Paus* II: 1-45 *passim*, III: 1-96 *passim*, IV: 21-207 (details); *Mark* XXII: 1-8a (yāgaśālā for utsava); *Vsnu* IX: 2-5 (how and what size to construct); *Spsn* XVIII: 24-118, XIX: 1-23, 37-39. *See also*: Kuṇḍa, maṇḍapa, yāga, homa, *etc*.

यात्रा (*Yātrā*) “ Pilgrimage ”.
See under: kṣetra, īrtha, loka.

यात्रासन (*Yātrasāna*) “ A pedestal for carrying the icon from one place to another for most common and ordinary purposes. To be distinguished from mere elaborate rathas and vāhanas [*q.v.*] ”.

Psot IX: 1-17 (ratha); *Spsn* XV: 58b-60, 63-66a. *See also*: prabhā, vāhana; utsava (rathotsava), mahotsava *See further*: garuḍa.

युग (*Yuga*) “ A period of extended time ”.

Para II: 15 (1000 yugas make a day and night of Brahmā); *Paus* XXIV: 36-39 (descr. and compared to various flowers, parrots, etc.). *See also*: kāla, tithi, sṛṣṭi.

योग (*Yoga*) “ Formal discipline, both physical and spiritual, undertaken to obtain union with the Supreme ”.

*Agst*² XIXb (8 steps named, first two only described; reminiscent of Patañjali), XX: 1-55a (on prāṇāyāma, fruits, Jñānayoga and Karmayoga), XXI: 1-47a, XXII: 1-49a, XXIII: 1-60; *Ahrb* XXXI: 1-47 (3 āngas), XXXII: 1-76 (5 āngas); *Jaya* X: 1-103 (called samādhi), XXII: 73-74a (one of the pañcakālas); *Jnmr* II.viii: 6-18; V.x: 1-43, xi *passim*; *Nrdy* XXX: 9b-21 (aṣṭāṅga-yoga); *Para* IV: 8-19 (5 of the 8 āngas, preliminary to worship), X: 1-79 (general discussion); *Padm* “ Yog ” I: 1-22 (yama, tapas, and types of āsanas), II: 1-38 (prāṇāyāma and the nāḍīs), III: 1-37a (prāṇāyām, how to), IV: 9-25a (the 18 marma affected by yoga), V: 1-31a (desc. yogic success); “ Car ” XIII: 76-79 (as one of pañcakālas); *Paus* XXVII: 248b-431 (a kind of mantra-yoga), XXXIII: 87-130 (practical yoga); *Brbr* IV.ii: 1-35, vii: 52-74; *Mark* XVIII: 4-20 (for dehaśuddhi); *Laks* XXVIII: 38-50, XXXVI: 1-31 *passim* (part of antaryāga), XLIII: 60-118 *passim* (on yoga used re: tārikā mantra); *Vsnu* XXX: 1-79; *Vtlk* III: 472-489; IV: 1-643 (as one of 5 things to be done each day; several types described); *Sesa* XV: 264 ff. (bāhya and antar); *Spsn* III: 1-95 (comp., 5 stages named); *Sntk* “ Rsi ” III: 1-119 (comp.); *Satt* VI: 198-210 (part of vyūha-worship after nyāsa, done at home in the middle of night). *See also*: āsana, jñānayoga, tapas, dhyāna, niyama, prāṇāyāma, etc.

योगनिद्रा (*Yoganidrā*) “ Divine contemplative slumber of the Lord Viṣṇu; the four-month period of the liturgical year, called caturmāsya [*q.v.*], when He is placed on His bed for ‘ sleep ’. During this period comparatively few rites are performed of a special kind—except for pavitrotsava [*q.v.*].

*Isvr*² XIV: 1-13 *passim*; *Pmes* XIII: 4-125 *et passim* (explanation in theistic terms); *Vvmt* XVI: 1-21a (comp.). *See also*: utsava (svāpotsava; utthāpanotsava; prabodhotsava); laya.

योगपीठ (*Yogapīṭha*) “ The pedestal upon which a maṇḍala is drawn in a Yogabhūmi for preliminary purification before arcanā ”.

*Agst*¹ V: (second section) 34a-39b. *See also*: pīṭha; maṇḍala.

योगिन (*Yogin*) “ Group-title of Śrī-Vaiṣṇavas ”.

Jaya XXII: 39-41; *Snk* “ Rsi ” IV: 23-67 (32 types distinguished by the diets followed *etc.*). *See also*: Vaiṣṇava.

रक्षाबन्ध (*Rakṣābandha*) “ A thread tied around wrist of the chief personage (human or iconic) during the course of any important ritual, for ‘ protection ’ ”.

Isvr XII: 114b (done as part of preparation for floating-festival called plavotsava), 164b (part of preparation for dolotsava), XIII: 99a (part of preparation for Vīralakṣmyutsava), 229 (part of preparation for Mārgaśīrṣotsava); *Kpjl* XXIII: 7, 11-12 (part of utsava [after pratiṣṭhā]); *Psot* XVIII: 2-12a (for snāpana in pratiṣṭhā of icon); *Bdvj*¹ IV (gives over almost 5 ślokas to an etymology for rakṣā, having to do with “ pleasure ” and “ welfare ” [*ramaṇa* < *ramate*; *kṣema*]); should be done by all means on various occasions, this particular passage has to do with rakṣābandha as part of pratiṣṭhā-rites; done with kuśa-grass); *Mark* XII: 22b-23a (to ācārya during his svayamḍikṣā); *Spsn* XXIII: 62b-63a. *See also*: kautukabandha, pratisarabandha.

रत्नत्रय (*Ratnatraya*) Lit., “ ‘ three gems ’ ”. Collective title found in some Saṃhitā texts to refer to Sātvata, Pauṣkara and Jayākhyā. Each of these revered texts is traditionally associated with a particular place—Yaduśaila (Melkoṭe), Śrīraṅgam, and Hastīśaila (Kāñcīpuram) respectively. In turn, each Saṃhitā—and each place—also has associated with it another work, traditionally said to be ‘ derivative ’ from the senior text; these are, respectively, Īśvara, Pārameśvara, and Pādma. For a discussion of the so-called ratnatraya, see H. Daniel Smith, “ The ‘ Three Gems ’ of the Pāñcarātra Canon: A Critical Appraisal ”, in *Studies in the History of Religion* (Supplement to *Numen*), XXII: *Ex Orbe Religionum: Studia Geo Widengren Oblata*, Leiden, E. J. Brill, 1972, pp. 40-49, and/or H. Daniel Smith, “ The ‘ Three Gems ’ of the Pāñcarātrāgama Canon—An Appraisal ”, in *Vimarśa* (A Half-Yearly Research Bulletin of Rashtriya Sanskrit Samsthan, New Delhi), Vol. I, Pt. 1, 1972, Tirupati, Kendriya Sanskrit Vidyapeetha, 1972, pp. 45-51 ”.

Isvr I: 64 (?); *Jaya* I: last 169 śls. (interpolated discussion); *Pmes* I: 19 (reverentially mentioned).

रत्नविन्यास (*Ratnaviṇyāsa*) “Gem-burial rites in connection with temple building”.

Kpīl XII: 105b-144a (neuter bricks; re: pratiṣṭhā); *Jaya* XX: 307-318 (part of pratiṣṭhā); *Nrdy* XV: 158b-173a; *Padm* “Kr” XXVIII: 5-16 (sealed with female bricks: part of pratiṣṭhā); *Vsnu* XVI: 67b-69 (put into pots; re: pratiṣṭhā); XVIII: 22-27 *et passim* (re: pratiṣṭhā); *Vksn* IX: 14 (for bālālaya); *Sntk* “Br” VII: 104b-110a (neuter bricks, pedestals, etc.; re: pratiṣṭhā); *Haya* “Ādi” XXXVIII: 1-62 (esp. 28b-59: neuter bricks recommended for ratnas; to be placed on [in] pīṭha; covered by female stone). *See also*: garbhanyāsa, prathameṣṭakā, mūrdheṣṭakā.

रथ (*Ratha*) “Festival cart”.
See under: vāhana.

राजा (*Rājā*) “Ruler”.
Anrd X: 2-20 (characteristics of); 21-57 (duties and privileges of). *See also*: varṇa.

राधा (*Rādhā*) “Kṛṣṇa's consort. (The Jñānāmṛtasāra-Saṁhita is the only Saṁhitā devoted to elevating Rādhā to the Supreme position; it is manifestly a late document)”.

Jnmr II.iii: 19-45 *et passim*, 91-92 (6-syllable mahāvidyāmantra), 98-99 (14-syllable mantra), 101-102 (10 syllable mantra), vi: 1-32 *Passim* (Rādhā-praśaṁsā); V.v: 1-184 *passim*, vii: Rādhā gave power to Brahmā, Viṣṇu and Śiva to carry on their cosmic enterprises). *See also*: Śrī.

राम (*Rāma*) “One of the 10 avatāras of Viṣṇu. He derives from pradyumna (according to Śrīpraśna). Sometimes also called Kākutstha”.

*Agst*² [a late, apocryphal work dedicated to the glorification of Rāma. *et al.*] X: 1-43 (comp., pūjā to), XXIV: 1-49 (comp., mantras for), XXV: 1 ff. (Rāmajayantī), XXVI (closing śloka, Rāmajayantī), XXVII: 1-42 (pratimā-dāna), XXIX: 1-42a (pratimā, pratiṣṭhā); *Nrdy* V: 57b-64 (mantras), XIII: 280b-288a; *Prnp* IX: 3b-7a (jayantī); *Psra* XV: 202; *Padm* “Kr” XVII: 60b-74a (Rāma), 75-76 (Bhārata), 83 112a (Rāma as depicted in paintings); “Car” XIV: 3-9a, XXVII: 243-326a (mantras to Rāma and His retinue); *Psot* XXVII: 4-6a; *Brbr* II.vii: 7-59 (mantras, stotras, etc); III.i: 50-120a (description of this heavenly kingdom in the celestial Ayodhyā); *Mark* VIII: 44a-59a (esp. 44a-49); *Vvmt* XVI: 104-108 (jayantī); *Vtlk* VIII: 290 (when jayantī celebrated); *Vksn* XI: 75b-109a, XXIX: 1-22a (comp., Rāmajayantī)

sava); *Sesa* XXVI: 5a; *Spsn* XLVII: 40a *et passim* (Rāma from Pradyumna; same source given for 10 avatāras). LII: 178-201 (Rāmamantra used for prayogic ends); *Snrk* "Ind" III: 71-73a (He derives from Bhagavān); *Haya* "Ādi" XXIII: 28-31. *See also*: Lakṣmaṇa, Sītā, Hanumān; avatāra.

रुद्र (Rudra)

See under: Śiva.

लक्ष्मण (Lakṣmaṇa) "Younger brother of Rāma".

*Agst*² XXX-XXXI (equal status with Rāma); *Padm* "Kr" XVII: 74b-112a (descr.); *See also*: Rāma; pratimā, etc.

लक्ष्मी (Lakṣmī) "The consort of Lord, symbolic of His creating and sustaining power; Her status changes in different Saṁhitās, from attendant consort to co-equal".

*Isvr*² X: 20-48; *Isvr*¹ VII: 7-9 (3 forms), 10-68 (Paratantrapūjā in temple), 69-90 (Svatantrapūjā in private temple), IX: 9b-12a, X: 20-43 (descr.), XIII: 91-126, 127-146 (Vīralakṣmyutsava); *Nrđy* XXVIII: 37-40 (pūjākrama and mantra); *Prmp* IX: 51b-60 (Vīralakṣmyutsava); *Padm* "Kr" XXI: 1-90a *passim* (descr.), XXX: 1-37a (marriage); "Car" XV: 73b-115a (Śrīkaravrata); *Pmes* XI: 9-11; *Psoi* XXVII: 22-25a (celebration of navarātri for Vīralakṣmī), 59b-66 (Phālguna is the month for Mahālakṣmyutsava); *Paus* XXI: 1-23 *passim* (first among Viṣṇu's female attendants); *Brbr* I.viii: 55-128 (spl. liturgy), ix: 1-82 (comp., esp. 47-69a: descr.), x: 15-37, 45-49 (spl. 16 homa festival in Sept.-Oct. called Vārṣikī pūjā), 38-44 (eulogy of Lakṣmī), xi: 42 *et passim* (Lakṣmī-jayantī); III.vi: 15-24, 50-56 *passim* (Lakṣmī, not co-equal with Lord, but attending upon Him as others); *Mark* VIII: 17-18a, X: 8-14 (descr. of 3 modes of Lakṣmī, Vīra, Bhoja, Yoga), 15-50a (other female forms); *Laks* I: 43b-44a (inseparability from the Lord), II: 1-25 (tādātmya relationship to Vāsudeva), IV: 1-12 (she existed before Saṁkarṣaṇa, Pradyumna and Aniruddha as Vāsudeva), 42a (etymology of Lakṣmī), 42b (etymology of Mahālakṣmī), 43a (etymology of Śrī), V: 1-85 *passim* (Lakṣmī's intimate causal relation to creation), VII: 1-48 *passim* (Lakṣmī as knower), XXXVIII: 27-84 (Lakṣmīnārāyaṇadhyāna), XLV: 15-21 (descr.), XLIX: 58b-62 (iconography), 63-149 (pratiṣṭhā of her image), L: 36-204 (53 name-derivations); *Vilk* VII: 584-603 (original marriage at pratiṣṭhā), VIII: 264b-271 (mahānavamī); *Vksn* XI: 255-261, XV: 18-22a (descr.), XVIII: 1-38 (pratiṣṭhā of), 39-84a (worship of); *Spsn* XXV: 1-53 (comp.), XXVI: 1-35a (marriage), XXIX: 133-178 (Vīralakṣmī worship: paratantra), 179 (Vīralakṣmī worship: svatantra), 180-188a (difference between), XLVIII: 47b-65a (9-day festival); *Haya* "Ādi" XX: 1-16, XXIV: *passim*, XXVII: 66-70 (descr.). *See also*: Śrī; Śakti; Bhū; Devī.

लय (Laya) "The cycle of involution in the cosmic process".

Para II: 105b-106; *Sesa* XXI: 98 ff. *See also*: tattva, yoganidrā, sṛṣṭi.

लाञ्छन (Lāñchana) Lit., "(1) Mark; (2) Weapons of Viṣṇu; (3) Marks of a Śrīvaiṣṇava".

Sati XXIII: 107-126 (mantras—how to compose). *See also*: tāpa, pañcāyudha, puṇḍra, mudrā².

लोक (Loka) "The world and its parts".

*Isr*¹ III: 103-106 (7 types of lokas to be meditated upon in the pūjā); *Nr*dy IX: 45-213a (dhyāna in dīkṣā); *Padm* "Jñā" II: 46a (world is body of Vāsudeva), IX: 26-28 *et passim* (Jambūdvīpa), XI: 24-29 (naraka-description comparable to Dante's "Inferno"); *Br*br II.iii: 39-59 (naraka = hell, desc.); *Vilk* II: 175-180 (naraka = hell, desc.); *Spsn* XXIII: 152-191 (various lokas meditated upon during pratiṣṭhā); *Sntk* "Ind" V: 117 (peculiar use of "loka" for an image!), VII: 1-118 (description of various lokas, their directions and chief features). *See also*: sṛṣṭi; kṣetra, tīrtha, yātrā.

लोकेश (Lokeśa) "Guardian-deities for 8 directions: Indra, Agni, Yama, Nairṛti, Varuṇa, Vāyu, Kubera, Rudra".

See under: diṅmūrti.

लोह (Loha) "Iron (metal for making an icon or other liturgical items)"

*Kp*jl V: 4a (general); *Padm* "Kr" XI: 4b (gold, silver, copper for icons), XIX: 33b-44; *Spsn* XIV: 29b-34 (casting metal icons); *Sntk* "Br" VII: 76 84a (3 types categorised to be used by different persons). *See also*: dāru, mṛtsaṃgraha, śilādoṣa, śilasaṃgraha; pratimā; dravya.

वराह (Varāha) "The boar-form of the Lord".

Jaya XXIX: 111-188a (Varāha-vaktra-mantras with aṅgas and retinue; also prayogic uses); *Nr*dy V: 22b-31 (Varāhavakramantra, aṅgas, etc.), XIII: 248-259a; *Para* XVI: 4-8a (Varāhavakramantra; aṅgas, etc.; dhyāna); *Psra* XV: 140, XXX: *passim* (16 varieties of Varāhamantra analysed and described; dhyāna); *Padm* "Kr" XVII: 12-21; *Psot* XXVII: 20b-21 (Varāha-jayantī in Bhādrapada); *Mark* VIII: 22a-27a; *Vksn* XI: 45-57a; *Sesa* XXIII: 1-10 (Varāhabijamantra), XXVIII: 19 (Varāha-Narasimha); *Sntk* "Ind" VII: 1-12 (Varāhaloka); *Satt* XII: 46b-52a (dhyāna); *Haya* "Ādi" XXIII: 8-14, XXVII: 76-78 (His wife). *See also*: avatāra, bimba, bera, pratima, etc.

वरुण (Varuṇa) “One of the eight directional deities (West) to whom bali-offerings are regularly made”.
See under : diṇmūrti, balidāna.

वर्ण¹ (Varṇa) “The four classes of Hindu Society, Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, to all of whom Pāñcarātra teachings are outspokenly hospitable. Indeed, with the notable exception of an authoritative work like Pādma-saṃhitā, the abiding hallmark of the social outlook of the P^o literature is to welcome all, including “strīśūdra” (even women and śūdras). Yajamānas [q.v.] may be drawn from all classes and castes; dīkṣā [q.v.] is accessible to all classes and castes, provided the candidates meet other qualifications of faith and pious behavior. An ācārya [q.v.] must invariably be a Brāhmaṇa as a prerequisite to all other qualities. There is some ambiguity in the literature as regards the varṇa-qualifications of an arcaka [q.v.] and other temple personnel”.

Note also : The four-fold classification of varṇa is also sometimes used as a metaphor for a qualitative hierarchy among objects of differing value, (e.g., wood or stone used for building-purposes, or for making icons, etc.)
See also varṇa² and varṇa³, below.

*Agst*² II: 1-25 *passim* (strict obedience to caste-rules recommended as the best way of worshipping the Lord), VIII: end (dīkṣā is open to all, but instruction into the six-syllable “Rāmamantra” differs in each caste), XXXIV: end (Gāyatrīmantra for Brahmins alone); *Agst*¹ I: 47-52 (all castes can act as yajamāna in a temple, though the rules for placing seed-vessel during garbhādhāna changes), II *passim* (icons donated by different castes should be of different colours); *Isr*¹ XXI: 1-28 *et passim* (dīkṣā open to all 4 castes: rules differ for each); *Nr*^{dy} XI: 33-35a (who may do what yāgas), XXIV: 2a (Brāhmaṇa class compared to ganges), XXV: 240-241, 268-269a (Caṇḍala’s pollution of temple); *Para* III: 29 (Bhakti makes all eligible for worshipping the Lord), VII: 24b (Śūdras and ladies of pure heart, fit for Pāñc. dīkṣā), XVII: 1-52 (comp., dīkṣā and ācāra for richmen outlined); *Psra* I: 8 (caste-prerequisites for prapanna), IV: 143 (Śūdra is eligible for dīkṣā but differences in normal procedures to be observed), 161 (pratiṣṭhā the perquisite of Brahmins only); *Padm* “Jñā” V: 4-6 (grace comes, only to those who adhere to jāti and āśrama dictates), XII: 73b (Pādma teachings not to be studied or practised by Śūdras); “Yog” III: 1 (same restriction); “Kr” II: 5¹-54a (Śūdras cannot become yajamānas for temple; different caste have their temple in different parts of settlements), IX: 19b-20b (a Śūdra or a woman may, if he or she remains silent, perform the mūrdheṣṭakā-ceremony; pratiloma persons are altogether prohibited), XXVII: 21-22 (after vāstupūjā and its subsequent purification of temple-precincts, certain people cannot attend the subsequent ceremonies: Śūdras, nāstikas, *et al.*),

XXXII: 1 (twice-born folks may use gold and silver icons for worship in home); "Car" I: 1-56a (comp., a crucial chapter for understanding later, a typical class attitudes favoured widely among present-day followers of Pāñcarātra), VII: 85b-87a (different colours in cakrābjamaṇḍala for different castes); *Paus* XXVII: 132b-134 (distinction upheld between the initiated and uninitiated Pāñcarātrin on the one hand and women and Śūdras on the other, re: use of mantras in worship), XXXII: 83 (phala for worshipping God accrues to all castes and stages of life); *Bdvj*² I: 14 f (prapatti independent of caste *etc.*; but Śūdras and low-born never can become ācāryas), III: 28-31 (rules re: caste); *Mark* II: 5-6 (certain kinds of land suitable for certain castes; best for brahmins *etc.*); *Laks* XXI: 37-42a (all can become śiṣyas and get mantras, even women); *Vvmt* III: 1-27 *passim* (gurulakṣaṇa, śiṣyalakṣaṇa refer to Brāhmaṇas and twice-born; 27 only mentions women and Śūdras); *Vsnu* II: 46-47 (progressive comparison from general caste upto the guru, the cream of the crop), X: 1-11 *et passim* (qualifications of a Śūdra for dikṣā must be scrutinized), XXIX: 7 (different post-dikṣā names given to indicate caste-origins), 10-52 (rules all must follow); *Vilk* II: 27 (echoes the Puruṣa-hymn; puruṣa identified with Aniruddha, who is viśvamūrti), IV: 230a (Kṣatriya dikṣā different from that of other castes), V: 20-24 (upavīta description), VI: 35b-67a (distinctions made in town-planning); *Sdly* I.iii: 20-26 (steps for purification for all, for worship), II.ii: 25 f. (Śūdra discriminated against); *Sesa* XV: 281-305 *et passim* (section on "Varṇa-dharma"), XXI: 46b-49 (dress according to caste); *Sntk* "Br" V: 1-135 *passim* (ācāra for various varṇas); "Ind" IV: 1-10, different kinds of dikṣā for different classes, and women; but P° open to all; Śūdras cannot become ācāryas; others can be); VIII: 1-64 *passim* (eligibility for all, including bastards and children of mixed marriages); *Satt* II: 7-12 (4 vyūhas worshipped by brahmins with mantras, by others normally without mantras; but where P° dikṣā is done, all can worship vyūhas with mantras), VII: 29-31 (different ways for different varṇas to do caturvyūha vratas), 62-64 (different ways for different varṇas to do twelve-month vratas), XVI: 17b-22a (different periods of repentance before dikṣā-required), XIX: 46-58 (different details in dikṣā). *See also*: ācāra, dikṣā, dharma. *See further*: anuloma, ācāryalakṣaṇa, pratiloma, śiṣya, śūdra, strī, *etc.*

वर्ण^{2, 3} (Varṇa) "(2) colour, (3) letter of alphabet".

Jaya XIV: 76b-78a ("colour" of mantra, in accordance with the use to which it is put); *Padm* "Kr" XIV: 47-118 (colours); *Paus* VIII: 153-165 (colour for inter-spaces of cakrābjamaṇḍala), IX: 86-98 (colour for various types of maṇḍalas), XXXII: 58b (letters of alphabet); *Mark* V: 10b-27a (colours to paint icons: how mixed, how made, *etc.*); *Laks* XIX: 1-46 (comp.), XX: 1-52 (comp.), XXIII: 1-39 (comp.)—all varṇas as letters; *Vvmt* VIII: 17b-45 (varṇa-
PA13

cakra-alphabet), XV: 43-58 (colouring maṇḍalas); *Vsṣn* IX: 26b-36 (colours in maṇḍalas); *Vksn* VI: 12-28 (colour), XIII *passim* (re: mantras, colours), XX: 171-172a (colours of deities); *Spsn* IX: 64-95a (colours); *Sntk* "Ind" II: 1-69a (comp., letters of alphabet). *See also*: mantroddhāra, maṇḍala, varṇacakra, vyūha¹.

वर्णचक्र (*Varṇacakra*) "A wheel-like design, having in the central hub a letter denoting Viṣṇu, and, in the spokes, letters of the Sanskrit alphabet denoting the various divine powers. Also called mātṛkācakra.

Ahrb XXII: 1-48, XXIII: 1-111 (called cakras); *Para* VI: 21-30 *passim*; *Padm* "Car" XXIII: 68-72 (called mātṛkācakra); *Laks* XXIII: 1-29 *et passim* (letters represent Īśvara's body); *Vsnu* V: 1-79; *Spsn* L: 1-74 (comp.), LI: 1-103 (comp.); *Satt* II: 13-42 (preparation and dhyāna), 43-77a (ārādhana), III: 1-49a (comp., the same design with colours of Vyūhas, 4 mantras more to prepare it). *See*: mantroddhāra, mātṛkāvarṇa, varṇa³; dikṣā, mantradīkṣā.

वह्नि (*Vahni*) "Fire; another name for Agni".

Nrḍy VII: 61-76 (dhyāna; 7-tongues); *Vksn* XV: 48b-53 (Seven tongues); *Sntk* "Siv" I: 6-29 (description). *See also*: hutāśana; tithi, diṁmūrtin, homa.

वागीश्वरी (*Vāgiśvarī*) "Goddess of speech, Sarasvatī; also called Vāgdevī, Vāṇī, etc."

Jaya XXXII: 37-65 (prāyogic uses of mantra addressed to), 66-84 (prāyogic uses of Vāgiśvarī yantra); *Haya* "Ādi" XXV: 3b; XXVII: 1-4a. *See also*: mātṛ, diṁmūrti, parivāradevatā; Brahmā.

वाद्य (*Vādyā*) "Musical instruments. [Here are culled passages generally referring to music, musical performances, dance, etc.].

Anrd XX: 67, 81, 89-96; *Isvr*² II: 6 ff. (temple-deity awakened by musical instruments), IV: 200 *passim* (instruments are not mentioned, but songs and dance are enjoined), XI: 1-36 (used in mahotsava, during which a prelude is prescribed, 13-26), 37 *passim* (10 tālas, 10 rāgas and 10 svaras for each particular bali), 256b (elaborate preparations), XI: 161-204 (swing festival punctuated with music, dance, etc.), XIII: 119 (as part of Vīralakṣmyutsava), 208-211 (Śuklotsava-night festival when God is made to hear songs—in Oct.-Nov.); *Nrḍy* II: 110-111a, XXII: 21b-22; *Padm* "Kr" I: 40 ff (at praveśa-bali), V: 69a (at first-bricks rite), XXIII: 58b; "Car" V: 16b-45 (the tāla and dances to accompany balidāna: tāṇḍava-dance as prāyaścitta mentioned, 51) 69d, 78a, 81a; *Pmes* XV: 517-538 *et passim*; *Psot* XXIII: 48b-60 (bherīpūjā prior to utsava),

XXXII: 17-29 (tālas and rāgas for bali-rites); *Brbr* I.viii: 13 (*et passim*); III.iii: 26-27 (at the death of ekāntin); *Bdvj*¹ VII (bherīpūjā prior Lord's marriage); *Mark* II: 17b (conch as horn), 18b (vina, flute); *Vvmt* X: 162, XVII: 25b-181 (bherī-drums prepared for mahotsava; tāla, plates, etc.; also names some rāgas); *Vsnu* XV: 73 (for pratiṣṭhā); *Spsn* XV: 66b-67a, XXXIV: 26b-42, 46 (consecration of madduka-drum and other instruments for mahotsava); *Sntk* " Br " VI: 25-27a (Bherī and mṛdaṅga in kautukabera procession); " Siv " IX: 22-47 *passim* (bherī and mṛdaṅga in kautukabera procession); *Satt* VI: 62. *See also*: nṛttamaṇḍapa, pūjā, balidāna.

वामन (*Vāmana*) " The dwarf-form of Viṣṇu, fifth of His 10 avatāras; in the dwarf's expanded form He is called ' Trivikrama ' ".

Nrḍy V: 41b-48a (two mantras); *Psra* XV: 58-63, XV: 181-195 ; *Paḍm* " Kr " XVI: 33b, XVII: 41b-54a; *Mark* VIII: 29-38; *Vksn* XI: 65-71a, 183-186a; *Sesa* XXV: 5b-6a; *Haya* " Ādi " XXIII: 24. *See also*: Trivikrama, mūrti; avatāra.

वायु (*Vāyu*) " The wind-god (air); one of the directional deities (north-west) to whom bali-offerings are regularly made ".

Haya " Ādi " XXVIII: 9. *See also*: diṇmūrti, balidāna.

वासुदेव (*Vāsudeva*) " One of the four vyūha-modes of the Lord's manifestations ".

*Isr*¹ XXIV: 72-83a, 117-119, 133, 238-243; *Psra* XIII: 99; *Brbr* I.xiii: 100-103; *Mark* V: 24b, VIII: 1b-2; *Vvmt* IV: 5-8a; *Vsnu* VI: 64b-65; *Vksn* XI: 8-14a, XX: 138; *Haya* " Ādi " XXI: 1-4a. *See also*: Vyūha²; mūrti.

वास्तुपूजा (*Vāstupūjā*) " Worship of Vāstupuruṣa; done at the time of selecting a plot for building a temple or laying out a town ".

*Isr*¹ XVI: 103; *Kpjl* VIII: 10; *Para* XXIX: 48b-54; *Paḍm* " Kr " XXVII: 5b-20 (in pratiṣṭhā of icon), XXVIII: 3-6a (done a second time during icon-partiṣṭhā); *Psot* II: 22, XIV: 1-47 (done a second time for icon-partiṣṭhā; requires construction of a Soma-maṇḍapa), XVII: 1-12a (during pratiṣṭhā); *Vvmt* XXI: 8-11 (Vāstuhoma); *Vsnu* XII: 48 (done on top of filled-in pit); *Vtlk* VI: 22-35a (prior to build temple), VII: 102-124 (part of pratiṣṭhā to an icon), 479a (done on 2nd day of pratiṣṭhā); *Spsn* IV: 49b-57a (location and description and worship of Vāstupuruṣa); *Satt* XXIV: 291; *Haya* " Ādi " VIII: 15-30 (diagram only), IX: 1-23 (after bali, pūjā is done with mutton (13, 18)). *See also*: bhūparikṣā; grāmādivinyāsa.

वाहन (*Vāhana*) “In P° literature this term is usually employed to refer to a vehicle used to carry god or gods in procession; sometimes also called ratha [q.v.]. In more popular usage the term refers to the being... animal or semi-human... that accompanies a deity as his mount’, e.g., garuḍa [q.v.], Nandin, Haṃsa, Śeṣa, *et al.*”

*Isr*¹ XI: 215-244, 261-315a (which ones are to be used, and how vāhana is to be carried in mahotsava), XVII: 215-235 (Garuda vāhana); *Nr*^{dy} XXIV: 79-80 (types), XXVII: 64b-65a (measurement of yātrāsana); *Padm* “Kr” XXIII: 48-57a (options for measurements and shapes and elaborations of processional vehicles); *Pmes* XVII: 123-252; *Psot* IX: 1-17 (ratha), XXIV: 67-79; *Vym*^t XVIII: 95-98, XXI: 94 (where stored); *Vksn* XXXIV: 10-11; *Spsn* XV: 55-67a (re: measurements of yātrāsana and/or ratha), XXX: 31-38a, XXXIV: 92b-109, XXXV: 1-79a (14 varieties of vāhanas are named, 18-19; 21 ff. descr. of procession); XXXVI: 86-99 (yātrāsana). *See also*: pīṭha, prabhā, ratha, yātrāsana; garuḍa; utsava (rathotsava), mahotsava.

विग्रह (*Vigraha*) Lit., “‘form,’ hence, icon, idol, image”.

See under: arcā, ekabera, bera, bimba, pratimā, mūrti.

विघ्नेश (*Vighneśa*) “The elephant-headed god who overcomes obstacles, also known as Vināyaka; other names given to him are: Gajānana, Gaṇapati and Gaṇeśa”.

*Isr*¹ VIII: 148 ff. (lakṣaṇa); *Jaya* XXXII: 1-36 (prāyogic uses of Vighneśa mantra); *Jnmr* I.vii: 16-92 (pūjā), 93-95 (stotra to); *Padm* “Kr” XXII: 18b-20 (Gajānana, iconometry); “Car” XXX: 31b-45 (mantras by for purposes of tithi-vratas), XXXI: 4-10a (born from the anger of Pradyumna to fight on the side of devas); *Vksn* XIII: 39-45 (mantra); *Sntk* “Siv” I: 89-100; *Haya* “Ādi” XXIV: 14 ff. *See also*: Vināyaka, Viṣvaksena; dvārāvaraṇadevatās.

विज्ञान (*Vijñāna*) “Doctrinal wisdom. [Here, a miscellany of passages reflecting various tenets of pāñcarātra thought: samples only]”.

*Agst*² *passim* (Rāma understood to be that which pervades all things: advaitic tone throughout—e.g., XXIIb: Jīva forgets his past after birth; XXIII: caitanya pervades all things; XXIV: śabda comes from Rāma in form of 50 letters); *Ahrb* VIII: 29 ff. (Sudarśana = ādhāraśakti), XII: 51 (Viṣṇu wills other systems to confuse wicked men); *Jaya* V: 1-47a (brahmajñānotpatti); *Para* I: 69 (“They [the emancipated ones] become Myself alone; there is no difference whatsoever between us”), XXX: 83-107 (distinctions between sāyujya and aiśvarya states); *Paus* XV: 1-35 *passim* (how to worship Brahmaśakti as

“trikoṇa”), XIX: 26-47 (śabda-concept), 75-140 (meditation on vyūhas leads to vidyā), XXII: 1-75a *passim* (ādhāra śakti), XLI: 77b-143a (jñānapraṭiṣṭhā); *Brbr* IV.i: 91-120 (differences between Jīva and Brahman), viii: 1-126 (advaita criticised), ix: 1-92 (nature of Brahman), x: 1-77 (tattvaniścaya); *Laks* XI: 43-54 (why avatāra?); *Vvmt* V: 3-25a (trimūrti concept adopted, supported); *Vsnu* IV: 1-63a *passim* (kṣetra and kṣetrajña disc. with Sāṃkhya tone); *Vtlk* II: 71-73 (two kinds:—satya and kriyā); *Spsn* XVIII: 1-26 (arcā-immanence doctrine justified); *Satt* II: 68-69 (śabdabrahman), V: 96-107a (vyūhas related to Pāñcarātra philosophically, theologically, psychologically and liturgically).

विनायक (Vināyaka) “Gaṇeśa, Gaṇapati”.

Padm “Kr” XXII: 43b-44a; *Haya* “Ādi” XXVII: 13-19 (his wife).
See also: Vighneśa.

विनियोग (Vinīyoga) “The application of certain disciplines to their desired results”.

See under: Prayoga; mantra.

विभवदेवता (Vibhavadevatās) “Another name for the ten incarnations of the Lord”.

*Isvr*² XXIV: 165-184 (desc. for dhyāna); *Laks* XI: 19-25 (listed; 38 vibhavas, as created by Viśākhayūpa). See also: avatāra.

विमान (Vimāna) “Structural part of temple containing main shrine”.

Nrđy XIV: 1-164a (comp.), XV: 176-181 (desc.), 226b-227 (orientation), XVII: 1-8, 80-86 *et passim* (jīrṇoddhāra), XXV: 322-330a (prāyaścitta for damage, pollution, decay, etc.), XXVIII: 2-7; *Padm* “Kr” VIII: 1-93 (comp., 51 types, distinguished), IX: 1-3 (3 types: nāgara, drāmiḍa, vesara), 4-77 (procedures for construction, decoration); *Pmes* XV: 1-177 (pratiṣṭhā of); *Vtlk* VI: 204b-205a (3 types), VII: 613-632 (building to be thought of as Lord with hands, feet, etc.—pratiṣṭhā of; 621: jīva pervades whole structure, not merely icon alone); *Vksn* XXXIV: 22-33a (5 types named and defined). See also: prāsāda, etc.

विमानदेवता: (Vimānadevatās) “Gods located in various parts of the vimāna-structure or temple compound.”

Kpjl X: 76; *Nrđy* XXVIII: 8-108; *Padm* “Kr” IX: 42-70a *et passim*; *Vvmt* XXI: 67-88; *Vksn* XXXIV: 11-12; *Spsn* IX: 54-63; *Haya* “Ādi” XIV: 1-16 (comp.). See also: dvārāvaraṇadevatā, parivāradevatā. See further: prāsāda, vimāna, etc.

विवाह (*Vivāha*) “ Citations listed here refer specifically to passages describing a ritual re-enactment of ‘ marriage ’ of the deity with his/her spouse during the course of installation-rites supervised by the ācārya in charge of the consecration ceremonies. ”

*Bdvj*¹ VII (outline of steps to be taken on 11th and 12th day); *Vtlk* VII: 584-603, VIII: 274-275a (as a festival). *See also*: pratiṣṭhā. *See further*: utsava, mahotsava.

विश्वरूप (*Viśvarūpa*) “ The cosmic form of the Lord ”.

*Isvr*² XXIV: 219-231 (for dhyāna); *Kpjl* IX: 38-39 (temple, if built, must be outside the town; not at river-banks); *Padm* “ Kr ” II: 33a (not to build temple for this aspect; he may, however, be installed as a subsidiary part of a temple devoted to some other, more approachable aspect, according to evidence in such passages as “ Kr ” VI: 52a, IX: 49b, etc.), XVI: 17-29a (good/better/best renditions desc.); *Paus* III: 91a-92 (to be in control of basic maṇḍala-design); *Vsnu* XXIII: 1-84a (lord equals all the deities in the universe); *Vtlk* VI: 404-405 (measurements for making and rules for installing), 428-429 (4 faces correspond to 4 vyūhas); *Satt* XII: 28-40a (whole world, parts of His body); *Haya* “ Ādi ” XXV: 4-8 (iconography). *See also*: Viṣṇu; mūrti, etc.

विष्णु (*Viṣṇu*) Lit., “ ‘ The all-pervasive One ’; also called Nārāyaṇa, Vāsudeva, Puruṣottama, etc. ”.

Ahrb LII: 39, 44-45 (etymology); *Isvr*¹ IV: 80-102a (desc. for dhyāna), XXIV: 200-211a (śaktiśā), 272-333 (śrīyaḥ pati); *Jaya* XII: 21b-28 *et passim* (in mānasayāga); *Jnmr* IV.iii: 1-224 *passim* (10-183; 1000 names); *Para* I: 56b-59a, III: 4-23a, IV: 78-85 (descr.); *Padm* “ Jna ” VI: 11b- (meaning); “ Kr ” XVI: 32b, XVIII: 46b-49, XX: 1-133 (descr.); *Brbr* IV.vi: 8 *et passim* (Nārāyaṇa); *Mark* VIII: 1-70 (comp., pratimālakṣaṇa of various forms), XIV: 79-138 (lakṣaṇa for dhyāna, His powers, etc.), 139-151 (iconography); *Laks* XVII: 1-36 *passim* (descr. of Feet); *Vsnu* I: 18-20 (all pervaded by Lord, 11; a visionary description), III: 55-66 (various names etymologically explained); *Vksn* XI: 161-177, XV: 23a-28, 90-93, XXI: 3-6 (stotra), XXXVI: 8-10, XXXVIII: 63-68; *Sesa* XXXIV: 16; *Spsn* XXIII: 193-213 *et passim*; *Sntk* “ Siv ” I: 275-293a; “ Rsi ” III: 90-95 (cosmic form); *Satt* XII: 1-245 *passim* (dhyāna for various aspects of the Lord), XIII: 1-67a (comp., dhyāna for Lord’s weapons and ornaments), XVIII: 124b-158 (Lord as ādhāra, ādheya); *Haya* “ Ādi ” XIX: 10-12a, XXII: 1-3 (Trivikrama), 9-10a (descr.). *See also*: avatāra (also by individual names), mūrti (also by individual names), vyūha (also by individual names). *See further*: mantra (general treatment), dhyāna, nyāsa, etc.

विश्वक्सेन (*Viṣvaksena*) “ The commander-in-chief of Viṣṇu’s retinue, and the dispeller of obstacles. He occupies in Vaiṣṇava piety a place analogous to that of Gaṇapati in Śaiva-piety. He was formerly called Caṇḍa. ”

Anrd XXXIII: 1-20a (comp., pratiṣṭhā of); *Isvr*¹ VIII: 66-173 (detailed treatment of the worship, including why, where, how; also description of him and of his entourage), X: 20 ff. (worshipped before utsava); *Jaya* XV: 242-244, 246b-247 (how to honour him, in Kuṇḍa); *Nrdy* XII: 52 (‡ of food to be set aside for him); *Psra* XIX: 17-23 *passim* (mantra); *Padm* “ Kr ” XXII: 36-41 (iconometry), XXXII: 113-134a (pratiṣṭhā of); “ Car ” XXXI: 376b-425 (mantras), 426-451 (offerings made to); *Pmes* VIII: 67-173 (how to worship, once installed); *Paus* XX: 1-121 *passim* (comp., detailed chapter on his worship, including description of him and of his entourage); *Vsnu* VI: 78a; *Vtlk* VII: 673-676 *passim* (pratiṣṭhā); *Spsn* XXXI: 18b-25, 79-82 (his role in mahotsava preparations). *See also*: Parivāradevatās, Vighneśvara, Vināyaka. *See further*: utsava, mahotsava, etc.

विसर्जन (*Visarjana*) “ The process of ‘ withdrawing ’ the power of a mantra from oneself, having acquired it by dhyāna [q.v.] and nyāsa [q.v.] and āvāhana [q.v.] ”.

*Isvr*² VI: 110-112a; *Spsn* XXXVII: 40-60 (at the end of mahotsava); *Satt* XVII: 40-43a. *See also*: mantra; āvāhana, dhyāna, nyāsa.

विहगेश्वर (*Vihageśvara*) “ Another name for Garuḍa, who is also known as Tārṅkṣya, Vainateya, etc. ”.

See under: Garuḍa.

विहगेन्द्र (*Vihagendra*) “ Another name for Garuḍa, who is also known as Tārṅkṣya, Vainateya, etc. ”.

See under: Garuḍa.

वीरभद्र (*Virabhadra*) “ A ferocious being created from Śiva’s matted hair; merely mentioned in P° literature as an attendant to Viṣṇu in a temple courtyard ”.

Padm “ Kr ” XXII: 43a; *Haya* “ Ādi ” XXIX: 9 (?). *See also*: parivāradevatā.

वीरलक्ष्मी (*Viralakṣmī*) “ Lakṣmī, She is worshipped alone in Her own temple, i.e. as an ekabera [q.v.] ”.

See under: Lakṣmī.

वेद (Veda) “ Referred to in P° literature sometimes as the highest scriptural authority, sometimes as that which the P° itself excels ”.

*Agst*¹ X (Pāñcarātra teachings, because based on Vedas, is “ sātṭvata ”; Vaikhānasa belongs to the “ asātṭvata ” traditions); *Anrd* XXVI: 20 (to be recited before God); *Isr*² 1: 24a (the sātṭvata śāstra is “ the root of all Vedas ” Pāñcarātra derives from it); *Nrdy* XXIX: 26b-40 (Vedic character of Pāñcarātra mantras stressed); *Paus* XXIV: 32b-35 (described); *Brbr* I.i: 31 ff. (Vedas necessary for moral education), vii: 10 (Vaiṣṇavadharma comes from Vedas); *Laks* XXII: 32-37 (Pāñcarātra mantras are superior to Vedic mantras); *Vsnu* II: 11b-19 (authority of Tantra comes through the Vedas); *Sdly* I.i: 16 (good-conduct, bhakti etc. taught in Vedas); *Spsn* II: 38-46a (P° eternal like Vedas, containing explanation and commentary on Ekāyanaveda). See also: Pāñcarātra; āgama, tantra, śāstra, saṃhitā, siddhānta.

वैकुण्ठ (Vaikuṇṭha) “ The highest abode where Viṣṇu eternally dwells in His ‘ para ’-aspect, attended upon by the ever-liberated ‘ nityasūris ’; the final goal of blissful existence that all devotees hope to reach ”.
See under: loka, sṛṣṭi.

वैखानस¹ (Vaikhānasa¹) “ A group-title of Vaiṣṇavas; not to be confused with the group to which Pāñcarātrins were hostile (next entry) ”.

Jaya XXII: 13b-15a; *Nrdy* XXI: 26-27 (flowers collected by Vaikhānasas are alone fit for worship); *Vsnu* II: 28-29 (distinguishing characteristics); *Vsvk* XXXIX: 292b-391 (disc. of Vaikhānasa, vānaprastha and sūta). See also: Vaiṣṇava, vaikhānasa².

वैखानस-² (पाञ्चरात्र) (Vaikhānasa-² vs. Pāñcarātra) “ Another āgamic group of Śrī-Vaiṣṇavas similar to Pāñcarātra. The P° texts vary in the tone of friendliness/hostility accorded to the Vaikhānasas and their teachings ”.

*Agst*¹ X (Vaikhānasa is “ asātṭvata ” while Pāñcarātra, based on Vedas, is “ sātṭvata ”); *Anrd* XXIX: 16b (purification required if Vaikhānasa-rite is done in P. temple); *Isr*¹ 1: 62 (Vaikhānasa, along with Pāñcarātra, is “ Sātṭvata-rājasa ”), XIX: 458 (purification if Vaikhānasa rite is done in Pāñcarātra temple) XXI: 587 (classed along with Śaivāgama worship, as outside the pale of Pāñcarātra truth); *Psra* IV: 86 (worship to be done according to Pāñcarātra rules but not Vaikhānasa, whether it be in one’s own home or temple); XIV: 38-39 (lenient attitude shown in regard to snapana, etc., either P. or V. can be followed), XXI: 2 (indicates that rules of pratiṣṭhā given here are for both P. and V.); *Padm* “ Car ” XVII: 42 (saṃprokṣana necessary if a Vaikhānasa should ever touch icon); *Pmes* XIX: 549 (if a temple was originally guided by

Vaikhānasa liturgies, in order for Pāñcarātra rites to be effective, there must be a new pratiṣṭhā-ritual performed); *Vtlk* I: 162 (one initiated into sāttvata-tantra may practise other tāntrika ways, but not the reverse); *Sdly* I.iii: 63 (Vaikhānasa is “śrauta”; Pāñcarātra is “āgama”); *Sesa* XIX: 2-4 (Pāñcarātra and Vaikhānasa “bija” mantras should not be mixed); *Sntk* “Rsi” IV: 63 (mentioned in passing). *See also*: Pāñcarātra; tantra, śāstra, siddhānta, etc.

वैनतेय (Vainateya) “Another name for Garuḍa, who is also known as Vihagendra, Tārksya, etc.”.

See under: Garuḍa.

वैष्णव (Vaiṣṇava) “Devotee of Viṣṇu in general; there are many different, specific names given to groups of Vaiṣṇavas, for which see further references as given here”.

Psra XXII: 26-29 (Pāñcasamskāras necessary); *Brbr* I.vii: 28-32 (in relation to ekāntins, paramaikāntins); *Vvmt* IX: 89-94a (a person initiated may use any of six names, each defined). *See also*: anāpta, āpta, ārambhin, ekāntin, karma-sāttvata, cakravartin, japaṇiṣṭha, tāpasa, dāsa, pārśada, putraka, bhāga-vata, mūlaka, yatī, yogin, vaikhānasa¹, śāstrajñā, śāstradhārakas, śikhī, sampravartin, sāttvatas. *See further*: ekāyana-śākhā, dikṣita, pāñcarātra, putraka, vaikhānasa², etc.

व्यजन (Vyajana) “A fan [*sc.*, vijana]”.

Sdly I.xv: 31b (Vyajanotsava); *Spsn* XV: 51-52. *See also*: cāmara, dravya.

व्यूह^{1,3} (Vyūha^{1,3}) “(1) Normal usage: a pattern, or plan, or blueprint; special usage: a detailed drawing of a maṇḍala, enclosed within a stylized “pīṭha” and other surrounding designs; (3) a posture in which the Lord is seen, sitting, reclining, standing, etc. (*e.g.*, *Isvr* II, XXIV: 78-129)”.

*Isvr*² XXIX: 78-129 (postures of Lord); *Paus* VII: (vyūhabheda; meaning, pattern, design, etc.). *See also*: maṇḍala, yantra, varṇacakra; bimba, bera, pratimā, v'graha, etc.

व्यूह² (Vyūha²) “(2) A sectarian Pāñcarātra designation for the modes of Viṣṇu's being....4 in number [caturvyūha]: Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. [*q.v.*].”

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Ahrb LII: 59-86a (re: Vāsudeva); *Isvr*¹ XXIV: 130-146 (for dhyāna, including their colors); *Jaya* XXXI: 9-38 (mantras discussed, with prāyogic effects); *Nr̥dy* I: 33b-51 (colors for vyūhas; etymology of names, etc.), III: 1-124a (comp., mantras to 4 vyūhas); XV: 82-89a (dhyāna); *Para* II: 99b-104 (connected with dharma, mokṣa as well as with Veda, Āśrama, etc.); *Padm* “Kr” XVII: 56-65, 66-71 (1, 2, 3, 4 mūrtis, 5 mūrtis); “Car” XXVI: 57b-69 (mantra), 70-74 (Pradyumna-mantra), 75-79a (Aniruddha-mantra), XXVIII: 170-194; *Paus* XIX: 75-140 (meditation in navābja-maṇḍala for vidyā—attainments), XXXVIII: 301-302 (Pañcarātra identified with yogic concentration on vyūhas); *Br̥br* I.xiii: 100 ff. (3 come from Vāsudeva); III.ii: 65-77 (4 are to be found in Goloka), iii: 35 (Vāsudeva); *Mark* V: 24-26 (white, red, black and blue for S., V., P. and A.), VIII: 1b-2 (general description); *Laks* II: 37-62a, III: 1-9, IV: 1-12 *et passim*, X: 11-44 (3 vyūhas and Para form), XI: 11-18 (re: Viśākhayūpa who maintains unity among the four), LI: 1-33a *passim* (4th vyūha is comprised of Keśava, *et al.*); *Vvmt* IV: 5-18 (defined, desc., guṇas associated with), VII: 23b-25 (mantras to); *Vksn* XI: 1-7 (general, Paramātmān), 8 ff. (specifies), 142b-147 (general vyūhas), XIII: 30-34 (mantroddhāra); *Sdly* I.iv: 15 ff. (vyūha’s origin explained differently here 1); *Spsn* XLVII: 37-58 (10 avatāras discussed re: vyūhas); *Satt* I: 25-27 (3 forms: Para, 25; Vyūha, 26; Vibhava, 27—briefly described), II: 6-12a (4 vyūhas worshipped with mantras, see esp. śl. 9), III: 1-59a (comp., different method for 4 mantras; 31-34, god is one despite 4 forms), IV: 1-47a (comp.), V: 1-110 (comp., image of banyan tree, 81), VI: 1-224 (comp., worship), VIII: 1-45 *passim* (vrata); *Haya* “Ādi” XVIII: 51 *passim* (Vāsudeva), XXIV: 6-9a (Pradyumna), 21-30 (re: Viśākhayūpa aspect of the Lord; iconographic details for 9 vyūhas including Nārāyaṇa, Viṣṇu, Naraśimha, Varāha). See also: mūrti; Aniruddha, Pradyumna, Vāsudeva, Saṃkarṣaṇa, etc.

व्रत (Vrata) “Activities, usually of semi-religious, supererogatory nature, and performed within a specific time-period ranging from one day to one month to one year to twelve years. Specific *vratas* are listed, below, after there general reference to *vrata*”.

Padm “Car” XV: 1-136a *passim* (for all months of the year); XXX: 1-203 (comp.), (tithi-vratas undertaken each day of the fortnight; mantras given); *Pmes* XIII: 86-111; *Laks* XLII: 2-43a (Tārā and Tārikā mantras), 43b-78a (prayogas); *Satt* VII: 1-125a (comp.), VIII: 3-143 (re: 12 months), 144-157 (re: 4 vyūhas). See also: upavāsa, ekādaśī and other vratas (below). See further: utsava.

व्रत—एकादशी (Ekādaśī) “The 11th day of each fortnight, on which day there is normally fasting, followed by a vigil that night, where-

upon next day, on the 12th day [dvādaśī: q.v.], a celebration including special foods is observed. *Note* : most P° texts mention *ekādaśī*-activities; the selection here is suggestive, but not necessarily typical and by no means definitive, of these occurrences ”.

Prmp X : 1-75 (myth of vrata, 5-25a; rules for vrata, 26b-35; when *ekādaśī*-day begins, 46b-66); *Brbr* IV.v: 1-135 (com. : mātmya of).

व्रत—आरोग्यकामव्रत (*Ārogyakāmavrata*) “ A religious observance with a view to gain health ”.

Padm “ Car ” XV: 115b-119a (time not specified: Hari worshipped in lotus set with gems).

व्रत—चतुर्मास (*Caturmāsa*) “ A festival from full moon of Āṣāḍha-month to full moon of Kārtika-month, during which time Viṣṇu is put on His śayana for yoganidrā. This is a four-month period observed by many different groups of Indians, past and present, in many different ways, in most cases inspired by a spirit of penitence and self-denials ”.

*Isr*¹ XIV: 4, 165 ff. (a period during which on the 12th day of the bright fortnight of any of the four months pavitrotsava is to be done); *Psot*: XXVII: 14b-16; *Vvmt* XVI: 1-121a *passim* (comp.); *Satt* VIII: 137-157 (home-worship of 4 vyūhas in cakramaṇḍala with different one in centre during each month—prevents rebirth). *See also*: utsava (svāpotsava, utthāpanotsava); yoganidrā.

व्रत—तिलपद्मव्रत (*Tilapadmavrata*) “ A rite done on the 5th day of the bright fortnight of Māgha-month (Feb.-Mar.) when, on a deerskin, grain is heaped. On the pile of grain the sign of a *padma* is placed, then, to please Viṣṇu, the grain is given to a brahmin ”.

Padm “ Car ” XV : 58b-73a; *Psot* XXVII: 51-59a. *See also*: tilaparvata.

व्रत—धनुर्मासव्रत (*Dhanurmāsavrata*) “ A cycle of activities, usually undertaken by girls to please Kṛṣṇa, done during Mārgaśīrṣa-month (Dec.-Jan.). Involves early morning ablutions, special modes of worship, chanting of hymns by Āṇḍāl, etc. ”.

Psot XXVII: 46-47a (special morning pūjā, throughout the month); *Vilk* VIII: 294-295a (called dhanurmāsa-ārādhana, time for); *Spsn* XLVI: 1-6 (done in Mārgaśīrṣa-month, i.e., Dec.-Jan.).

व्रत—श्रीकामव्रत (Śrīkāmavratā) “A vow observed on the nakṣatra day of Phālguna-month (Mar.-Apl.) to obtain more wealth. A bilva-leaf pandal is erected and Śrī is worshipped after the directional deities have been invoked. By repetition of a mantra addressed to her, wealth will accrue”.

Padm “Car” XV: 73b-115a. *See also*: Lakṣmī.

व्रत—वार्षिकी पूजा (Vārṣikī pūjā) “Special pūjā to Lakṣmī ‘in seven āvaraṇas’ that may be undertaken annually as a vrata”.

Brbr I.x: 25-37. *See also*: Lakṣmī.

व्रात्य (Vrātya) “A person who fails to observe the laws and vows normally pertaining to his community”.

Sdly I.xix: 6 (defined : a Brahmin, Vaiśya or Kṣatriya who does not have the mauñjī belt; i.e., without upanayana). *See also*: varṇa, Vaiṣṇava.

शकुन (Śakuna) “Omens”.

Anrd XI: 21-24 (for commencing building); *Isvr* XVII: 31-52 (during collection of materials for icon); *Kpjl* VI: 1-28 (general); *Nrdy* IX: 263-300a (found in flames and smoke of homa fire), XII: 32b-37a (during śīlāsamgraha for icons, temple); *Para* IX: 1-44 (for dikṣā or any such undertaking); *Padm* “Car” X: 9-18a (on naimittika-utsava), XVI: 4-8 (general), XIX: 61-62 (if a storm threatens during an utsava, the utsava must start all over again); *Vksn* XXXVII: 15b-105a (64 types written on leaves, used during dikṣā preliminaries); *Satt* XXIV: 39b-53 (for collecting materials for icons); *Haya* “Ādi” XXXIX: 38b-43, 44 ff. (ācārya tests the presence of God in icon after mantra-pratiṣṭhā). *See also*: maraṇa, svapna; prāyaścitta.

शक्ति (Śakti) Lit., “Power; the aspect of the Lord’s creative power, personified by His consorts”.

Ahrb III: 1-56 *passim* (3 śaktis of Lord); *Isvr*¹ VII: 1-90 (description of Bhū and Lakṣmī and their worship); *Jaya* XXVII: 1-218 *passim* (śaktimantra-sādhana); *Para* II: 26-65 (5 śaktis), 80-81a (12 śaktis named); *Padm* “Kr” XVI: 47-78 (iconographic description of 8 female deities); *Vsnu* III: 68b-77 (3-śaktis of Lord are responsible for world’s activities), VI: 44b-45a (8 female deities worshipped in lotus daily); *Vksn* XVIII: 18-19a (symbolism of puṣṭi); *Satt* II: 67, XIII: 34-59 (description of 12 goddesses for dhyāna). *See also*: Durgā, Bhū, mātṛ, Lakṣmī, etc.

शक्तिश (Śaktiśa) “Lord of the weapon called śakti; otherwise known as Kumāra or Ṣaṇmukha in popular lore”.

*Isvr*¹ XXIV: 200-210 (dhyāna); *Satt* XII: 203-239 (dhyāna: with 12 weapons if 4 arms, without any weapons if 2 arms). *See also*: Parivāradevatā.

शठकोप (Śaṭhakopa) “(1) An alternate name for pādukā [*q.v.*]; (2) a saint, identified with Nammālvār (8th-9th cent. A.D.)”.

Anrd XXXIV: 16b; *Isvr*¹ VIII: 175b (a late interpolation ?); *Brbr* II.vii: 70a. *See also*: pādukā, bhakta.

शब्द (Śabda) “Sound; understood as the elementary principle; in some texts alluded to as ultimate reality itself”.

*Agst*² XXIV: 1-49 *passim* (re: Rāma and Rāmamantra); *Ahrb* XVI: 36-104 (applied to mantras); *Paus* XIX: 26-47, 48 ff. (re: mantras), XXII: 1-75a (comp.), XXIII: 1-71 (comp., elementary principles); *Laks* XVIII: 1-52a (comp.), XIX: 1-46 (comp.), XX: 1-52 (comp.), XXI: 1-42a (comp.), XXII: 1-40a, XXIII: 1-39 (comp.), XXIV: 1-79a (comp.),—on mantra as śabda; *Satt* II: 68-69 (Brahman: ‘A’ to ‘H’). *See also*: ghaṇṭā (eulogies). *See further*: japa, mantra.

शयन¹ (Śayana¹) “(1) A ceremony done to an icon, during its consecration, between netronmilana (‘opening the eyes’) and its final dedication; hence, part of pratiṣṭhā-rites [*q.v.*]”.

*Agst*¹ V (1st paṭala): 64b-73 *et passim*; *Anrd* XIV: 51a, XV: 2-21; *Kpjl* XII: 70b-72; *Nrdy* XV: 54b-58, 80-81 *et passim*; *Padm* “Kr” XXVI: 75 *et passim*, XXVII: 69-208 *passim*; *Pmes* XV: 375-385 *et passim*; *Psot* XV: 92-93, XIX: 1-12; *Vsnu* XVI: 121-134a; *Vtlk* VII: 173-181; *Sntk* “Br” VI: 7-9, 15 ff., 63-78; *Haya* “Ādi” XXXVI: 1-67a *passim*. *See also*: pratiṣṭhā, etc.

शयन² (Śayana²) “(2) The repose of the icon, as well as the couch upon which such repose is taken”.

*Agst*¹ III (end: Ādiṣeṣa-couch); *Padm* “Kr” XXVII: 74-76a; *Pmes* XIII: 4-21 (yoganidrā), 22-86 (description of bed, rites, etc.); *Post* XIX: 1-7 (description of couch); *Paus* XXXI: 2 ff.; *Vtlk* VI: 412b-437 *passim*. *See also*: yoganidra, laya; utsava (svāpotsava, etc.); āsana, pīṭha.

शयन³ (Śayana³) “(3) Part of daily liturgy of pūjā [*q.v.*], during which icon is offered ‘rest’”.

Ahrb XXVIII: 73b-79a (called “paryāṅkāśana”); *Isr*² V: 46; *Spsn* XV: 46b-62 *passim*, XXIX: 119-129. [See *Vtlk* III: 483-489—how a devout Vaiṣṇava should prepare himself for bed!] *See also*: aṣṭāṅgapūjā, upacāra, pūjā, *etc.*

शयन⁴ (*Śayana*⁴) “(4) A special utsava-festival [*q.v.*]”.

Pmes XIII: 2-21, 22-86; *Paus* XXXI: 1-23 *et passim*. *See also*: utsava (svāpanotsava), caturmāsa, *etc.*

शरणागति (*Śaraṇāgati*) Lit., “Going for refuge, protection”; synonyms are nyāsa, prapatti, bhāranyāsa, samāśrayaṇa.

See under: prapatti, pañcasamskāra.

शस्त्र (*Śastra*) “Weapon”.

Ahrb X: 40b-52 (identified with avatāras of the Lord); *Sntk* “Rsi” X: 1-64 (comp., all weapons of all gods originated with Nārāyaṇa); *Satt* XII: 34a-38, XIII: 9-25 *et passim*. *See also*: astra, pañcāyudha; sudarśana, *etc.*

शाण्डिल्य (*Śaṇḍilya*) “An ancient sage, often named as one of those who was among the early recipients of the P° teachings”.

*Isr*¹ XXI: 505-558 (His descendents may be initiated into the profession of temple arcakas), 512 ff. (story of).

शान्ति-शान्तिहोम (*Śānti-Śāntihoma*) “Pacification, Pacification-rites”.

Ahrb XLVII: 1-69 (mahāśānti for kings); *Isr*¹ XIX: 844-880 (general rules for); *Kpjl* XII: 86b-87a (part of pratiṣṭhā of icon); *Psot* XXX: 54-62; *Mark* XXVII: 26b-37; *Vtlk* IV: 567b-599a; *Vksn* I: 14, 29-39a *et passim*; *Sntk* “Br” VI: 87-96 *passim* (necessary for all sthāpana-rites). *See also*: prāyaścitta; naimittika; dāna; homa.

शास्त्र (*Śastra*) “An authoritative text, or any body of teaching, that commands attention”.

Anrd I: 32-40 (saving power; authorship of Aniruddha text, 34); *Ahrb* XII: 1-55 *passim* (the original version consisted of five parts: Vedas, *etc.*, Sāṅkhya, Yoga, Pāsupata and Pañcarātra; all have their source in the Sudarśana-śakti of the Lord); *Isr*¹ I: 1-72a (comp., esp. 22a ff, 44 ff.), XXIII: 3-33 (classified by origination: divine, sagely, human); *Jaya* I: 1-79a (śāstrā-vataraṇa); *Psra* I: 27 (Vaiṣṇavaśāstras praised, māyāvāda (Advaita) and Bauddhaśāstra condemned); *Pmes* X: 334-386a (4 categories; 17 texts listed),

XIX : 522-572 (4 traditions); *Paus* XXXVIII: 295-302 *et passim* (mantrasiddhānta, tantrasiddhānta, tantrāntarasiddhānta); XXXIX: 1-19 (classified by size and length); *Sdly* III.i: 35 ff. (classification by sāttvika, *etc.*); *Spsn* XXIX: 224-226a (“ sāttvikasāstra ” used in Viṣṇu or Lakṣmī temples, built by dvija; ‘ rājasa ’ in temples of Viṣṇu or Lakṣmī, built by females and śūdras; ‘ tāmasa ’ in temples of lesser deities); *Satt* XXI: 47-49 (to be honored). *See also*: āgama, tantra, Pāñcarātra, Veda, śāstraprasāṁsā, śāstrāvatāra, saṁhitā, siddhānta.

शास्त्रज्ञ (Śāstrajñā) “ A group-name of Śrī-Vaiṣṇavas ”.
Jaya XXII: 51b-53. *See also*: Vaiṣṇava.

शास्त्रधारकाः (Śāstradhārakas) “ A group-name of Śrī-Vaiṣṇavas ”.
Jaya XXII: 54-56. *See also*: Vaiṣṇavas.

शास्त्रप्रशंसा (Śāstraprasāṁsā) “ Citations here refer to passages in which, first, the general bulk of the Pāñcarātrāgama is praised, whereupon the eulogy turns to the particular work at hand.

Agst XXIII (closing śloka; clearly indicates this is a book, with pages); *Anrd* II: 1-19; *Ahrb* LIX: 70-77, LX: 1-27; *Jaya* XXXIII: 81-87 (Saṁhitā-māhātmya); *Sdly* III.ix: 66-72; *Satt* II: 3-10a. *See also*: Pāñcarātra, śāstrāvatāra. *See further*: māhātmya.

शास्त्रावतरण (Śāstrāvataraṇa) “ Transmission of the teaching; lineage of the science; usually found in the opening or closing chapter in each Saṁhitā ”.

*Agst*² I: 1-30; *Anrd* I: 32-40; *Isvr*¹ I: 1-72a (esp. 29b ff.), XX: 196 ff. (re : Melkote worship), XXIII: 4-50; *Kpjl* I: 1-33; *Jaya* I: 1-79a (see also interpolated data of 163 śls.); *Nrdy* I: 1-25a, XXX: 22-32; *Prmp* I: 1-30a (comp.); *Padm* “ Jn ” I: 1-116 (esp. 1-34); *Pmes* I: 1-113 (comp.); *Psot* I: 1-45 (lists 108(?) texts); *Paus* XXXIX: 1-19 (general description, naming Sāttvata and Pārameśvara), 20-39 (from Brahmā to Nārada to sages to world); *Bdvj*¹ I: 8b-22a (lists “ 108 tantras ”); *Mark* I: 37-59 (lists “ 108 ”); *Laks* I: 1-61, LVII: 29-56a; *Spsn* I: 1-54 (comp.); *Satt* I: 14-21; *Haya* “ Ādi ” I: 3b-23.

शिखा (Śikhā) “ Anything that surmounts at the top of a person, object, structure, or even a teaching; most commonly used to refer to the traditional Hindu hair tuft ”.

Nrdy IX: 300b-301 (śikhāccheda; cutting of tuft in dīkṣā); *Psra* II: 14-16 (described, *etc.*, measured as a saṁskāra). *See also*: dīkṣā, saṁskāra.

शिवाकुम्भ (Śikhākumbha) “The pot placed atop a finial surmounting a Vimāna or gopura”.

Post IV : 78b-79 (made of gold, etc., indicating later date of composition of this work?); *Vtlk* VI : 281b-289. *See also*: pratiṣṭhā, mūrdheṣṭakā.

शिखी (Śikhī) “A group title of Pāñcarātrins”.

Jaya XXII: 17-19a (constantly thinks on the Lord; does pitṛ-karman; plows the land); *Vsnu* II: 31b-32a (profession: agriculture, trade or cattle-breeding; worships twice a day). *See also*: Vaiṣṇava.

शिलादोष (Śilādoṣa) “Faults in stones rendering them unfit for use in making images”.

*Agst*¹ II (10 types in stone for pratiṣṭhā); *Isvr*¹ XVII: 77b ff.; *Kpjl* XI: 36; *Vsnu* XIII: 78 ff.-81 (for temple), XIV: 12b-16 (for icons); *Sntk* “Br” VII: 51b-75 *passim* (for icons); *Satt* XXIV: 78-91a; *Haya* “Ādi” XV: 17-22, 25-31a, 39-46. *See also*: śilāsaṃgraha; dāru, pratimā, mṛtsaṃgraha, loha.

शिलासंग्रह (Śilāsaṃgraha) “Collecting, quarrying etc., of stone for use in constructing temples and fashioning icons”.

*Agst*¹ II (finding stones, determining their “sex”); *Isvr*¹ XVII: 31-71 (icons), 77b ff. (“sex” of stones; also treats of wood for icons; includes omens); *Kpjl* V: 4b (śilābheda), XI: 29-37 (“sex” of stones for icons: according to śloka 36, male for icons, female for pedestals); *Nrdy* XIII: 4b-62; *Psra* XXI: 11-13 (male gods, made of ‘male’ stones, etc.); *Padm* “Kr” V: 20-22a (“sex” of stones for temple), XI: 6b-85 (25b-31a: “sex” of stones); *Psot* IV: 7-9a sex, etc., V: 7-80a (stones, 4 castes); *Paus* XXXVIII: 72-83 (collection of dāru, mṛt), XL: 13 (icons); *Mark* III: 1-36 (for pratimā and ālaya); *Vsnu* XIII: 77-87 *et passim* (general; 78-81 indicates “male” stones used for icons, “female” stones for pedestals, while ratnanyāsa requires “neuter” stones); *Vtlk* VI: 349-378; *Vksn* IV: 1-39 (comp.); *Spsn* VI: 10b-24a (for temple, three genders of bricks, etc.), XI: 11b-39a (details; according to śloka 29 “sex” of stones must accord with sex of icon), 55b-56; *Sntk* “Br” VII: 2b-32a (mudrās etc. in quarrying); *Satt* XXIV: 18-91a (79b, male; 80a, female; 80b, neuter); *Haya* “Ādi” XI: 19b-23, XV: 1-51 (details). *See also*: dāru, dārusaṃgraha, mṛtsaṃgraha, śilādoṣa, loha.

शिल्पिन् (Śilpi) “Mason, sculptor”.

Spsn XX: 33-42 (paid off during pratiṣṭhā). *See also*: takṣaka.

शिव (Śiva) “Also known as Rudra, this deity is depicted in Pāñcarātra literature as a god of violence: doers of violence are dear to him, *etc.* The Śaivāgama texts, of which he is said to be author, were works he was delegated to write by Viṣṇu in order to delude and mislead such non-believers as Buddhists and Jains according to P° texts”.

*Agst*² (Śiva narrates); *Nrdy* XXVIII: 53-59 (worshipped for knowledge; descr. 55-57 also); *Padm* “Kr” XXII: 31b-33; *Brbr* III.viii: 100 (Śaivāgama Mohaśāstra: deluding), ix: 57-127 (Śiva persuades, e.g., śloka 100, his disciple Bhadrāsana to worship Nārāyaṇa for mokṣa); *Vtlk* VIII: 298 (Śivarātrī); *Sdly* I.v: 1-30 *passim* (Śiva’s way of worship comes from Viṣṇu); *Sntk* “Siv” I: 177-206 (descr.); *Haya* “Ādi” XXIX: 1-28 (comp., Śiva and his various forms described), XXX: 1-22a (comp., description of Śiva’s consorts), XXXI: 1-23a (comp., liṅga described).

शिष्य (Śiṣya) “An aspirant, a disciple”.

*Agst*² VIII: 1-39a *passim* (lakṣaṇa); *Ahrb* XX: 8-11 (lakṣaṇa); *Jaya* I: 53-57a, XVI: 51-53 (lakṣaṇa), XVII: 1-60 (śiṣyabheda); *Para* VII: 15-16, 24-27 (lakṣaṇa); *Padm* “Car” II: 19-25a (lakṣaṇa); *Paus* I: 33-54 (lakṣaṇa); *Laks* XXI: 37-42a (any caste, either sex); *Vvmt* III: 17-27 (lakṣaṇa, including certain women and śūdras); *Sdly* I.iii: 66-68 (lakṣaṇa); II.i: 30-34, ii: 1-70, iii: 1-54 (including widows), iv: 1-33 (after dīkṣā), v: 1-109 (daily routines), vii: 1-65 (women’s duties), viii: 1-45 (lakṣaṇa); *Sntk* “Ind” VIII: 1-65 *passim* (comp.). *See also*: ācāra, ācāryalakṣaṇa, dīkṣā, niyama, putraka, sadācāra, samayin, sādha, *etc.*

शुद्धि (Śuddhi) “Purification; must precede certain religious rituals”.

*Agst*² XI b (purification, prior to pūjā, of 5 elements, the worshipper *etc.*); *Para* V: 3-39; *Padm* “Car” III: 20-50 (for pūjārī or worshipper); *Mark* XVIII: 1-54 (comp., pañcaśuddhi; 43-53 mudrās used); *Vksn* XXXVI: 117b-150a (purifications from pollution of icons); *Sdly* II.iii: 25-29, 41-54; III.x: 1-22 (ways to cleanse self by action and attitude); *Spsn* XXVIII: 23-24a (5 śuddhis prior to pūjā); *Sntk* “Ind” VIII: 1-65 (yonī, bija, varṇa, *etc.*, to make any one fit and ready for dīkṣā). *See also*: dīkṣā, bhūtaśuddhi, saṁskāra, vrata.

शूद्र (Śūdra) “The fourth division, or varṇa [q.v.], of society”.

Anrd III: 17b (may be initiated into Pāñcarātra); *Psra* III: 108 ff. (may be a prapanna); *Padm* “Jn” XII: 73b (not allowed to study and practice what is given in the Pādmāsambhitā); *Vvmt* III: 27 (may be initiated if they possess certain qualities), IX: 72-73; *Sdly* II.ii: 25-42 (rules of department by and to a śūdra). *See also*: varṇa.

शूल¹ (Śūla¹) “(1) A piece of wood wrapped in strings, then shaped over in clay to fashion a clay icon; the wood symbolizes the skeletal-frame, the strings, nerves and veins, etc. (A somewhat esoteric usage of the term.)”

*Agst*¹ IV: 9b-78a (descr., plus sthāpana, etc.); *Padm* “Kr” XIII: 1-104 *passim*, XIV: 1-47 (including symbolism); *Mark* VI: 1-18 (descr.), 19-107 (ceremonies of installation); *Vksn* V: 1-81a (comp.); *Spsn* XIII: 1-8 (descr.); *Sntk* “Br” VII: 121-188a (descr.). See also: pratimā, etc.

शूल² (Śūla²) “(2) A peg projecting from a pedestal and upon which an icon is placed so that the icon will not tip over. (This is the most commonly-understood usage of the term.)”

Padm “Kr” IX: 52a, XIII: 105-114a; *Sntk* “Br” VII: 165-177 (called upaśūla). See also: nāla, piṇḍikā, pīṭha, prañāla, etc.

शेष (Śeṣa) “Ādiśeṣa, the Lord's serpent-couch”.
See under: Ananta.

शैवागम (Śaivāgama) “The corpus of canonical texts ascribed to Śiva's authorship”.

Padm “Jn” I: 56-64a (compared unfavourably with the Pañcarātrāgamas). See also: śāstra, etc.

श्राद्ध¹ (Śrāddha¹) “Any act undertaken with faith and piety”.
Paus XXVII: 146b-248. See also: śrāddha², bhakti.

श्राद्ध² (Śrāddha²) “Memorial service for deceased ancestors”.
Jaya XXIII: 1-155 (comp.); *Paus* XXVII: 1-729a (comp., daily, occasional, etc., described); *Brbr* IV.iv: 1-143 (esp. 82 ff. for ‘krama’). See also: tarpaṇa, pitṛsamvibhāga, preta, maraṇa, śrāddha¹.

श्रियःपति (Śriyaḥ-pati) “Consort of Śrī, namely Viṣṇu”.

*Isvr*² XXIV: 272-333 (various aspects; 2, 4, 8 named; description for dhyāna); *Satt* XII: 81-86a (Agniśoma is part of this body-89). See also: Viṣṇu.

श्रीः (Śrī) “Goddess of wealth, chief among the consorts of Viṣṇu”.
See under: Bhūḥ, Lakṣmī, Śakti.

श्रीधर (Śrīdhara) “Viṣṇu, Lakṣmī's consort”.
Psra XIII: 68; *Padm* “Kr” XVI: 34a; *Mark* VIII: 6b; *Vksn* XI: 187-190;
Haya “Ādi” XXII: 16-18a. See also: mūrti, śrīyaḥpati.

श्रीवैष्णव (Śrī-vaiṣṇava) “Those who worship Viṣṇu in company with his
 divine consort, Śrī, the two together being conceived as the Supreme
 Godhead”.

See under: Vaiṣṇava.

षण्मुख (Ṣaṇmukha) “The six-faced son of Śiva. Synonyms: Kumāra,
 Skanda, Śaktīśa, [q.v.]”.

Nrdy XXVIII: 41-46a (described); *Padm* “Kr” XXII: 21-27a (icono-
 metry); *Sntk* “Siv” I: 118b-142a (122b ff., described); *Haya* “Ādi” XXVII:
 20-22a (his wife described). See: parivāradevatā.

संकर्षण (Samkarṣaṇa) “One of the Vyūha-modes of Viṣṇu”.

*Isvr*¹ XXIV: 83b-87, 120-122, 132; *Psra* XIII: 93; *Padm* “Kr” XVI: 37;
Mark V: 24b, VIII: 1b; *Vsnu* VI: 66; *Vksn* XI: 14-18, XX: 139; *Haya* “Ādi”
 XXI: 4b-5. See also: vyūha; Aniruddha, Pradyumna, Vāsudeva; mūrti.

संपात होम (Sampāta Homa) “A special homa done during dikṣā that
 absolves the śiṣya from all sin”.

*Isvr*¹ XXI: 172-179. See also: dikṣā, śiṣya, homa.

संप्रवर्तिन् (Sampravartin) “A derogatory term for those Śrī-vaiṣṇavas
 whose worship goes ‘in the wrong way’ [amārgena]; cf. anāpta,
 ārambhin”.

Jaya XXII: 36b-38. See also: Vaiṣṇava.

संप्रोक्षण (Samprokṣaṇa) “‘Sprinkling’ of an area, or of an object in
 order to purify it; sometimes used to describe an elaborate bathing cere-
 mony for the deity. Also, sometimes, used interchangeably with: abhiṣeka,
 prokṣaṇa, snapana, snāna, etc. In any case the purifying effect is nil with-
 out the accompaniment of properly intoned mantras of a specific nature”.

Anrd XXIX: 1-23 (comp., esp. 12-23); *Prmp* VI: 1-55 (occasions for,
 4b-53); *Padm* “Car” XVII: 39-59 (as prāyaścitta or pratiṣṭhā); *Pmes* XXII:
 1-119 (with pañcagavya, water, etc., for an icon or sanctuary defiled), XXX:

35-53 (for jīrṇoddhāra); *Spsn* XXI: 29b-50a (part of pratiṣṭhā), XXIV (second section): 50b-51, 66, 76b-81a *et passim* (part of pratiṣṭhā), XLIX: 291, 389-462 (part of pratiṣṭhā). *See also*: abhiṣeka, snapana, snāna; pratiṣṭhā, *etc.*

संस्कार (*Samskāra*) “ (1) Procedure for ‘ making ready ’ by purification; (2) General reference to the Hindu sacraments of garbhādhāna, jātakarman, *etc.* ”.

Jaya XV: 39-47, 60b-61, 85b-87, 106-110a, 110b-125a, 131-148, 155-158 (for fire); *Nrḍy* VII: 55b-60 (for fire); XI: 81, XXIX: 1-40 (comp.); *Psra* II: 3-16 (5 named, but ‘ all ’ to be done according to Vaiṣṇavaśruti); *Pmes* VII: 105-140 (for fire, 12 saṁskāras); *Brbr* IV: III: 47-55 (18 named); *Mark* XXI: 36 ff. (saṁskāras not to be observed in some utsavas); *Vvmt* XI: 49-52a (done to homa-fire); *Vsnu* VIII: 37a (5 named), XI: 8a (‘ all ’ done to śiṣya prior to abhiṣeka); *Vilk* III: 38-41 (saṁskāras to be observed), V: 230-237 (8 named), 263-266 (8 named); *Sdly* II.i: 13-27 (several named re: dīkṣā); IV.ii: 1 ff. (garbhādhāna and others named as necessary for bodily purification); *Sntk* “ Br ” IV: 38-82 (special duties for Bhāgavatas). *See also*: ācāra, agnisamskāra, garbhanyāsa, pañcasamskāra.

संहिता (*Saṁhitā*) “ Another name for an āgama-text; sometimes used as a collective epithet for the literature (cf. tantra), sometimes to complement the specific name of an āgama-text ”.

See under: āgama, tantra, Pañcarātra, Veda, śāstra, siddhānta.

सदाचार (*Sadācāra*) “ Rules of behavior (of the initiate) implying that this is good [*sat*] behavior in accordance with norms set by great men ”.

Anrd XVI: 1-38 (comp.); *Brbr* III.vii: 1-211 (comp.), viii: 1-51 (comp.), x: 1-203a; *Laks* XXVII: 28-49, XXVIII (pañcakālas); *Sesa* XV: 1-305 (mainly in terms of mantra-centred lives). *See also*: ācāra.

सन्ध्योपासन (*Sandhyopāsana*) “ Same as the more familiar term, sandhyā-vandana; consists of meditations at the sandhyā-periods (sunrise, highnoon, sunset); incumbent upon all ‘ twice-born ’ men ”.

Nrḍy XI: 63b-71a; *Psra* IV; *Sntk* “ Br ” V: 93b-106. *See also*: ācāra, sadācāra.

सन्न्यासिन् (*Sannyāsin*) “ An ascetic; one who has renounced [*sam*, complete; *nyas*, to place, to give over] ”.

Psra IV: 119 *et passim*, XXI: 196 (he may be the performer of *pratiṣṭhā*, etc.). See also: *yati*, *yogin*; *ācāra*.

समय (*Samaya*) “ Popular custom ”.

See under: *ācāra*.

समयिन् (*Samayin*) “ One who follows generally accepted custom ”.

Jaya XVI: 301-336a, XVII: 3-11 (one who honors his guru, attends to yoga, wears marks of Viṣṇu, keeps holy days); *Paus* I: 1-32, 40 ff. (The first stage of three-year-long initiations, comprising the first year wherein the *padmo-dara-maṇḍala* is to be mastered); *Vsnu* II: 41 (one who can draw *maṇḍala* and worship God and His retinue in it), XXIX: 1-109a (*ācāra* of; 7 types of.); *Sntk* “ Br ” IV: 1-82 *passim* (regulation and *ācāra*), V: 119-125 (one of 4 types of *ācārya*); “ Ind ” IV: 53b-55 (name for one who has undergone *japa* type of *dikṣā*), “ Rsi ” VIII: 1-186 *passim* (*prayaścittas* for *samayins*). See also: *dikṣā*, *putraka*, *sādhaka*; *ācāra*, etc.

समाराधन (*Samārādhana*) “ An act undertaken to please; hence often used to refer to worship in temples; should be performed by a qualified *arcaka* or *ācārya* ”.

Anrd XVII: 1-95 (comp.), XVIII: 1-49 (comp.). See also: *arcana*, *aṣṭāṅgapūjā*, *ārādhana*, *pūjā*, etc.

समाश्रयण (*Samāśrayaṇa*) Lit., “ resorting to (a preceptor); same as *nyāsa*², *prapatti* [*q.v.*], *bharanyāsa*, etc. ”.

See under: *pañcasamīkara*, *prapatti*.

सरस्वती (*Sarasvatī*) “ Goddess of Learning, consort of *Brahmā* ”.

See under: *Vāgīśvarī*.

सात्वत (*Sāttvata*) “ (1) A group title of *Pāñcarātrins*; (2) a teaching; (3) another name for *Kṛṣṇa* ”.

*Isr*¹ I: 17b-43 *passim* (claims text is based on ‘ *Sāttvata* ’ Śāstra; what *Kṛṣṇa* teaches is called *Sāttvata* and those who follow it are called *Sāttvatas*, *Bhāgavatas*, *Vaiṣṇavas* and *Pāñcarātrins*); *Vsnu* II: 29b-31a. See also: *Pāñcarātra*, *Bhāgavatas*, *Vaiṣṇava*.

साधक (*Sādhaka*) “ A name for *arcaka*; used in *Saṁhitās* for one who aspires to serve faultlessly god in his *arcā*-image ”.

Jaya XVII: 17-28, 29-45 (one who is a recluse, and devotes himself full-time to the worship of Viṣṇu by performing japa to His maṇḍala-presence); *Paus* I: 18 *passim*, 40 ff. (The third and final stage of initiation, during the third, and final year of instruction, during which the initiate is to be instructed in and gain mastery of the miśracakramaṇḍala); *Vsnu* II: 43 (one who can give dikṣā, he knows mantras in addition to maṇḍalas, etc.); *Sntk* "Br" V: 120 (one of 4 types of ācārya). See also: dikṣā, putraka, samayin; arcaka.

सालग्राम (*Sālagrāma*) "A particular kind of fossilized stone held to be sacred because identified with Viṣṇu; used by Vaiṣṇavas for worship".

Padm "Kr" XXXII: 6b-13; *Psot* XXVIII: 1-112 (comp., how to identify stones with various mūrti aspects); *Vilk* VI: 498b-502; *Sdly* I.iii: 33-42, 45-51. See also: svayamvyakta; bimba, etc.; mūrti.

सिंहासन (*Simhāsana*) "The divine throne of the Lord, with leonine motifs".

Brbr III.vi: 9b-14 (heavenly throne of the Lord). See also: āsana, pīṭha, yātrāsana, vāhana.

सिद्धान्त (*Siddhānta*) Lit., "A (doctrinal, or philosophical) conclusion"; in P° literature usage refers to one or another of four different types of worship-patterns. The persistent counsel of the texts is that these four types should remain discrete, should not be 'mixed' or confused in any way. The four types of *siddhānta* are: mantra°; āgama°; tantra°; and tantrāntara°.

*Isr*² XXI: 559-587; *Padm* "Jn" I: 80-82, 86; "Car" XIX: 110-132 (4 types defined, 108-122), XXI: 1-84a (comp., 4 types discussed); *Pmes* XIX: 522-543 (4 *siddhāntas* associated with 4 yugas: 524-528, 529-539, 540-542, 543; fanciful etymology, 544); *Paus* XXXVIII: 295-309 (defined); *Bdvj*² III: 41 (4 schools named). See also: āgama, tantra, Pañcarātra, Veda, śāstra, saṁhitā.

सीता (*Sītā*) "Consort of Rāma; identified by Śrī-vaiṣṇavas as Lakṣmī/Śrī incarnate".

Padm "Kr" XVII: 74b-112a; See also: Rāma, Śakti, Śrī.

सुदर्शन (*Sudarśana*) Lit., "good-looking, that which to look upon is beautiful; specifically, (1) the cakṛa-discus of Viṣṇu; (2) personification of this wheel-motif worshipped for healing power, etc. In some texts, *Sudarśana* is accorded the same status and power given to Lakṣmī elsewhere. Synonyms: cakṛa, hetirāja, etc."

Ahrb II: 7b-9 (derivation), VIII: 1-54 *passim* (ādhāra), XX: 11-58 *passim* (mantra used in mantra-dīkṣā), XXIII: 1-111 (comp., various cakrayantras), XXVII: 6-19 (Nṛsimha-Sudarśana yantra to wear on body for protection); *Isr*¹ VII: 91-222 (described, pūjā, phala, etc.), IX: 105b-111a (description); *Para* XVI: 37-42 *et passim*; *Psra* XVI: 7; *Padm* “ Car ” XXXI: 86-262 (mantras), XXXII: 1-284 (mahāmantra and pradoṣa); *Pmes* XXIII: 39-90 (descr. of icon and yantra for); *Psot* VIII: 40b-42a, XXI: 35-52 (pratiṣṭhā of); *Bdv*¹ VIII (end: pratiṣṭhā in temple; homas for prayogic ends); *Brbr* I.ii: 1-123 (comp., esp. 68-108, origin of sign, its saving power, etc.); *Laks* XXIX: 55-71 (mantra, composition, etc., bīja and piṇḍa), XXX: 1-65 (comp.), XXXI: 1-32 (prayogic effects), 33-44 (Sudarśanagāyatrī-mudrā), 45-63 (description of Sudarśana); *Vksn* XX: 155 (cakra), XXXII: 2-14, 19-25; *Sesa* XXIV: 1-10a, XLVII: 1-26; XLVIII: 1-3a; *Spsn* XXIX: 188b-226a (descr., rites of worship); *Sntk* “ Siv ” III: 11-29 (prayogic effects of variants of Sudarśana mantra). See also: cakra; parivāradevatā; astra, āyudha, etc.

सूर्य (*Sūrya*) “ The Sun-God; also called Bhānu, Bhāskara, Ravi, Savitā, etc. ”.

Nrdy XXVIII: 46b-52 (worship); *Padm* “ Kr ” XXII: 12b-14 (iconometry); *Brbr* IV.ii: 52 (regular worship counselled); *Sntk* “ Siv ” I: 142-165; *Haya* “ Ādi ” XXVII: 3, 8a. See also: parivāradevatā.

सृष्टि (*Sṛṣṭi*) “ ‘ Creation ’; its various stages (‘ pure ’-śuddha, and ‘ impure ’-aśuddha) as well as what is produced. Synonym: sarga ”.

Ahrb V: 1-60 (comp., “ pure ” creation), VI: 1-53 (comp., “ non-pure ” creation), VII: 1-73 (comp., “ non-pure ” creation, contd.), VIII: 1-9a *et passim* (observation that there are diverse opinions re: creation); *Isr*² II: 51-63 (sṛṣṭi-nyāsa); *Jaya* II: 31-76a (comp., by Brahmā), III: 1-28 (comp., from the inert One came this world !), IV: 1-132 (comp., “ pure ” creation); *Jnmr* II.ii: 37 ff. (golden egg given birth by Rādhikā); *Nrdy* I: 25b-34, 55b-72; *Para* I: 51-54, II: 13-57; *Padm* “ Jn ” II: 6b-49, III: 1-15 (physical world), VI: 37 (trirūpa notion of sthūla, sūkṣma, para); *Brbr* I.i: 54-75, xiii: 78 ff., 100 ff.; II.i: 1-93, ii: 1-99a, iii: 1-88, iv: 1-170, vii: 89-127, 128-157 (regimes above Bhūloka, world system of aṇḍas); III.ii: 79-151 (inhabitants of Vaikuṇṭha, Śvetadvīpa, etc.), iii: 1-66 *passim*, iv: 1-66 (comp., descr. Viṣṇuloka), v: 1-43 (comp., descr., beatific vision), vi: 1-64a (comp., descr., joy of being in God’s Presence); *Laks* II: 26-61, III: 1-37 (comp.), IV: 1-67 (comp.) *et passim* to XIV; *Vvmt* IV: 32-38 (traced to Aniruddha), V: 3-21 (Trimūrti source), 25b-42 (Sāmkhyā analysis); *Vtlk* II: 118-208a (of cosmos and of physical world); *Sdly* I.i: 30b-38, ii: 1-19, iv: 1-88; IV.i: 1-5 (Kṛṣṇa was created first), 9-39,

xiii: 1-72 (comp.); *Sntk* "Ind" VI: 1-33a, VII: 1-118 (comp., nāyaka forms of Lord in various worlds and directions). *See also*: kṣetra, laya, loka.

सोपान (Sopāna) "Steps (usually to a maṇḍapa)".
Vilk VI: 311-313 (to a maṇḍapa). *See also*: maṇḍapa.

सोम (Soma) "Moon-god; sometimes takes the place of Kubera in lists of directional deities. Popularly known as Candra [q.v.]; also Indu, Vidhu, Śaśāṅka".

Padm "Kr" XXI: 15 (iconometry of); *Sntk* "Siv" I: 343b-358 (iconometry); *Haya* "Ādi" XXVI: 2 (iconometry). *See also*: diṇmūrti, parivāra-devatā, balidāna, Candra. *See further*: Kubera.

स्तूपिका (Stūpikā) "The finial element on the dome of a vimāna-structure".

Kpjl X: 126-132a; *Vilk* VI: 276-281a (digression); *Vksn* XXXIV: 15-17; *Spsn* IX: 47-48. *See also*: prāsāda, vimāna, stūpikākila.

स्तूपिकाकील (Stūpikākila) "The central axis of a temple vimāna's dome, under which is found the stūpikā-pit; crowned by a stūpī or stūpikā, and a kumbha-pot element".

Kpjl X: 126-132a; *Padm* "Kr" IX: 24-33; *Psot* IV: 73-78a; *Mark* IV: 34-44a; *Spsn* IX: 49-53. *See also*: stūpikā, prāsāda, mūrdheṣṭakā, vimāna.

स्तोत्र (Stotra) Verse(s) of praise addressed to a given deity or to a person highly regarded in the course of which descriptions of that deity or person are given. A sampling only is given here; stotras will be found throughout the P° literature".

Anrd XX: 72 (Indra), 73 (Agni), 74 (Yama), 75 (Nirṛti), 76 (Varuṇa), 77 (Vāyu), 78 (Kubera), 79 (Īśāna), 80 (Brahmā); *Brbr* II.vi: 13-51a (on Rādhikā); III.viii: 82-135 (Śiva and Pārvatī); *Sdly* I.xvi: (a collection of half-a-dozen verse sets addressed to the guru and Hari; Maṅgalāṣṭaka, *et. al.*), xvii: 1-82 (comp.), xviii: 1-27; IV.xi: 1-87. *See also*: individual entries under deities' names. *See further*: dhyāna, mantra, *etc.*

स्त्री (Strī) "A woman. The P° literature is remarkable for its generous attitude toward women believers, as well as to those with whom they are often socially and ritually equated, sūdras [q.v.]".

Jnmr I.xiv: 43-117 (Kāma's wrath incarnated in prostitutes); *Psra* I: 32 (food to be avoided by widows), III: 78 ff. (rules for behavior); *Paus* I: 36 (accepted for dikṣā in Pañcarātra); *Bdvj*² (commentary: III: 50-51; may resort to prapatti); *Laks* XXI: 40b-41a (eligible for mantra instruction and to become a disciple), XLIII: 61-77 *et seq.* (eulogy of ladies so long as they are equated with Śrī); *Vvmt* III: 27 (eligible for dikṣā if they display certain qualities), IX: 72-73 (allowances for, in dikṣā); *Vtlk* III: 490-511a (how they are to observe the 5 kālas each day); 511b-514 (widows' behavior); *Sdly* II.iii: 35-40, vii *passim* (eulogy of ladies, when equated with Śrī); *Satt* XIX: 6 (eligible for "ekāneka"-dikṣā; called here āṅganā). *See also*: devadāsi; varṇa¹. *See further*: ācāra, dikṣā, śiṣya.

स्थान (Sthāna) "Any place in general, but normally one regarded as an abode of the Lord. There are two kinds of sthānas: Siddhā (heavenly) and asiddhā (earthly), the former presumably built by Viśvakarman and the latter (temples) by man".

Padm "Kr" I: 12-15a; *Vsmu* XXIII: 60-79 (general rules for orientation, for sthānas of parivāra-deities, etc.). *See also*: prāsāda, vimāna, etc.; parivāradavatā, *See further*: kṣetra, tīrtha, loka, etc.

स्थापक (Sthāpaka) "Director for sthāpana-rites".
Vksn XXXVI: 93-100 (directing jirṇoddhāra). *See also*: ācārya, pratiṣṭhā. *See further*: jirṇoddhāra.

स्थापन (Sthāpana)
See under: pratiṣṭhā.

स्नपन (Snapanā) "The ritual of bathing (an idol); a term often used interchangeably with abhiṣeka, samprokṣaṇa, snāna, etc. [q.v.]".

Anrd XIX: 1-124 (comp., phala); *Isr*¹ X: 60-72 (as preparation of deity for mahotsava), XV: 1-431a (comp., with a helpful synopsis, 388-419; generally the chapter treats of "para" and "apara" modes of snapanā, 28-33, 34-343); *Kpjl* XIII: 1-60a (comp., when and why: 2-6a); *Jaya* XX: 138b-207a (part of icon pratiṣṭhā); *Nrdy* XX: 1-128 (comp.); XXV: 101b-129, 130-131, 132-133, 140-144a, 144b-145 (prāyaścitta for mistakes in, prayogic uses of prāyaścitta); *Para* XXI: 1-53 (comp., part of pratiṣṭhā of icon); *Padm* "Car" VII: 22b-58a (as part of daily rites), XI: 27b (to beg. and end; mahotsava); *Pmes* XIV: 1-549 (comp., 4 different types according to pot-number: Best, 1000 pots), PA16

XVII: 310-311 (mahāsnāpana during mahotsava's 5th day); *Psot* XVIII: 46-58, XXIX: 1-32 (comp., part of icon-pratiṣṭhā); *Mark* XXVIII: 1-32 (comp., 1-12 when, 13-32 how); *Vvmt* XIX: 1-194 (comp., esp. 54 ff, also 149 ff. gives 9 types), XX: 1-60a (comp., with 1000 pots); *Vsnu* XXVI: 1-77a (comp., occasion); *Vksn* XXII: 1-194 (comp., see esp. 17-89, 90, 91a, with classification), XXVIII: 25-26a; *Spsn* XXVII: 1-137a (comp., when to be done: 131-132); *Snik* "Siv" VIII: 1-182b (comp.); *Haya* "Ādi" XXXV: 1-45 (comp., part of pratiṣṭhā), XXXVI: 1-67a (comp.), XL: 1-24a (avabhṛtasnāna done to icon after pratiṣṭhā). *See also*: abhiṣeka, saṃprokṣaṇa, snāna; jalādhivāsa, pratiṣṭhā. *See further*: kalaśa, pātra.

स्नान (Snāna) "Ablutions; a common, inclusive word for bath for human beings or for divine images".

*Agst*¹ V: II: 1-16 (of Deśika—with mantras); *Anrd* XIV: 24 ff. (of icon in pratiṣṭhā), XVI: 10 ff.; *Ahrb* XXVIII: 3-7; *Kpjl* XIV: 1-15 (comp., by ācārya; 3 types, 111-142a); *Jaya* IX: 1-72a (comp., before dikṣā; with 2 phases, sāmānya 3-15a, viśiṣṭa 15b-44a); *Nrdy* II: 4-15 (with prāṇāyāma, etc.), XIX: 78b-79a, 81b-82a (during mahotsava); *Padm* "Car" III: 2-13 (7 kinds); *Pmes* II: 1-138 (for sādha; different types); *Brbr* III.vii: 123-165; *Laks* XXXIV: 94-126, XXXIX: 4b-17 (snānāsana in bahiryāga); *Vvmt* X: 2-23 (7 types described, Varuṇa-snāna is foremost of the types mentioned); *Vsnu* VI: 2-10 (in river, tank, deity); *Vtlk* V: 106-112a *et passim* (3 types: good, better, best, according to no. of pots used), VII: 132-135 (chāyāsnāna), 136-138 (types according to number of pots used); *Vksn* XX: 18-29a (prior to pūjā), XXVII: 66-124a (part of tīrthayātra); *Sdly* I.xi: 1-67 (comp.); *Spsn* XV: 26-27, 35-37 (snānapātras required for pūjā). *See also*: abhiṣeka, kalaśa, pātra, prokṣaṇa, saṃprokṣaṇa, snāpana.

स्रुक (Sruk)

See under: sruva.

स्रुव (Sruva) "A ladle used to spoon havis-offerings into the kuṇḍa-pit during homa-libations. (Citations given here refer not only to descriptions of it but also to descriptions of another, smaller spoon-like instrument, the sruva, which is used to put things into the long-handled sruk.)"

*Isvr*¹ XXV: 39-59; *Kpjl* XII: 22-28; *Jaya* XV: 78b-105; *Nrdy* XXVII: 6-19a; *Para* XXIX: 10-16a (directions for both sruk and sruva); *Padm* "Kr" XXV: 74; *Psot* XI: 41b-43; *Paus* XXIX: 131-144; *Vsnu* VIII: 39-40 (shape and measurement of both, with symbolisms), 42b-44 (kinds that should not be made); *Vtlk* VII: 260-277 (also directions for sruk); *Vksn* II: 51b-74a (also directions for sruk). *See also*: dravya, homa.

स्वप्न (*Svapna*) “ A dream. In P^o literature this topic is taken up in connection with its relevance as an omen, good or bad, to consider before any important ritual is commenced ”.

*Agst*¹ II (opening part; re: preparation for and construction of icons); *Isvr*¹ XVII: 67-69 (in making icons), XXI: 259-277 (at the time of dikṣā); *Kpjl* VI: 25-28 (at the time of dikṣā : their interpretation); *Para* IX: 12-32a (re: dikṣā); *Laks* XLII: 23-28 (re: vrata involving Tārāmantra); *Vsnu* XIV: 41a *passim* (re: stone-selection for icons); *Vksn* VII: 1-31 (comp.); *Spsn* LI: 94-103 (re: mantra-siddhi); *Satt* XIX: 15-34 (at dikṣā), XXIV: 66-71 (re: stone-selection for icons); *Haya* “ Ādi ” XVI: 32-35 (before quarrying stone for icons). *See also*: śakuna.

स्वयंदीक्षा (*Svayāndikṣā*) “ The status of one who is able to undertake certain ritual routines (e.g., pratiṣṭhā) without having to hire others of a higher status to help him ”.

See under: dikṣā.

स्वयंव्यक्त (*Svayamvyakta*) “ Lit., ‘ self-manifest ’; usually refers to an image or a place that is believed to be a potent locus of divine presence, so holy that it needs no preliminary *pratiṣṭhā*-rites [q.v.] to make worship valid ”.

*Isvr*¹ XIX: 50 ff. (special rules for prāyaścitta-rites); XX: 1-329 (comp., places where svayamvyakta image may be found, worshipped), XXIII: 34 ff. (divya-śāstra tells how to worship svayamvyakta-images properly); *Nrdy* XVII: 79b-80a (purification of), XXV: 98b-101a (prāyaścitta), 302-305a (for damage to), XXVIII: 2-4 (two types of vimāna-structures, svatantra and asvatantra); *Padm* “ Kr ” I: 6-14; *Pmes* X: 106b-311; *Vtlk* VI: 120-123 (holy places of two kinds: siddha and asiddha); *Satt* XXV: 278-306 *et passim* (pratiṣṭhā prerequisites). *See also*: Sālagrāma; kṣetra, tīrtha, yātrā, etc.

स्वाध्याय (*Svādhyāya*) “ Generally, ‘ studying one’s own traditional lore,’ an obligatory rite for all twice-born; more particularly, this is used to refer to the ‘ study ’ time considered as one of the 5 pañcakāla periods [q.v.] of the day ”.

Jaya XXII: 72; *Psra* IV: 129-138; *Padm* “ Car ” XIII: 67-75; *Laks* XXVIII: 29-37a; *Vtlk* III: 458-471. *See also*: ācāra, pañcakāla.

हंस (*Haṁsa*) “ Swan, the vehicle of Brahmā; a mūrti-form of Viṣṇu ”.

Psra XV: 3-9, 10-13, XXVI: 12-60 (mantra to), 61-71 (hamsajayanti); *Vilk* VIII: 262 (hamsajayana, a sacrifice); *Satt* XII: 42-43 (description for dhyāna). *See also*: agniṣoma, Brahmā, mūrti.

हनुमान् (Hanumān) “The monkey-servant and devotee of Rāma; also called Āñjaneya, Māruti, Vāyuputra, etc.”.

*Agst*² XXXII: 1-39a (comp., mantra to); *Isr*¹ XVII: 236-237; *Psra* XX: 7; *Padm* “Kr” XVII: 76; *Brbr* III.i: 102, 106, 114 (said to be Śiva’s incarnation); *Sesa* XXIX: 5. *See also*: Rāma; avatāra.

हयग्रीव (Hayagrīva) “One of the early incarnations of Viṣṇu (albeit not counted as one of the ten avatāras [*q.v.*]). He appeared as a horse-faced being who killed Madhu and Kaiṭabha, restoring the Vedas to Brahmā; hence, regarded as the form of the deity who blesses one with all knowledge. Also known as Hayaśirṣa and Vājivakra. (Not to be confused in Kalkin [*q.v.*])”.

*Isr*¹ XXIV: 244-256 (dhyāna); *Psra* XV: 38-42 (mantra), 43-72 (dhyāna; description and story), 73-108 (temple of Hayagrīva?), XXVIII: 1-34 (analysis, etc., of some of the 12 “Hayagrīva” mantras); *Padm* “Kr” XXII: 2b-8a (iconometry); *Paus* XXIV: 35b (identified with 4 Vedas); *Sesa* XXI: 7b ff., XXII: (18b-30), XXIV: 7, XXIX: 18b-19a, XLI: 1-23a, XLII: 1-6, XLIII: 1-3a (siddhi through mantra); *Sntk* “Ind” III: 58-62a (form taken by Pradyumna, for dhyāna); *Satt* XII: 52b-66 (dhyāna); *Haya* “Ādi” XXV: 16-25 (iconography). *See also*: avatāra.

हविस् (Havis) “That which is offered in kuṇḍa—cooked or uncooked food, ghee, milk, etc.”.

*Isr*¹ XXV: 57-92; *Kpjl* XVIII: 1-51 (preparation of grains, recipes, how offered, etc.); *Jaya* XV: 110b-125a (sanctification of ājya); *Nr*^{dy} XII: 1-80a (comp.), XXVI: 1-42 (comp., mahāhavyāga); *Padm* “Car” XII: 26-76 (havis recipes and mantras for offering, as well as permissible fruits and vegetables, condiments, measures, etc.); *Pmes* XVIII: 1-315 (various foods and their preparation), 316-442a (mahāhavis-discussed); *Vsnu* VIII: 70b-79 (with quantities given for each item); *Vksn* XIV: 7-112 (measures used, caru and its preparation, types of havis according to quantity, quality, recipes for various preparations), 134b-149 (mahānna), XXVIII: 92a (mahānna offered to god’s image). *See also*: homa; āhāra, kuṇḍa, naivedya, balidāna, mahānasa, etc.

हस्तक (Hastaka) “The right-hand man, an assistant to an arcaka”.
Prmp II: 76b-79 (duties and privileges). *See also*: arcaka, paricāraka.

हुताशन (*Hutāśana*) “ Fire-god, another name for Agni ”.

Jaya XV: 1-264; *Paus* XXVIII: 1-51 *passim* (hutāśana-yonivibhāga), XXIX: 10-51 (procedure and means of kindling). *See also*: Agni, Vahni; agni-kārya, diñmūrti, homa, etc.

हृत्प्रतिष्ठा (*Hṛtpratiṣṭhā*) “ Invocation of god's presence within one's heart ”.

See under: dhyāna, nyāsa, yoga.

हृषीकेश (*Hṛṣikeśa*) “ Lit., ‘ the lord of the senses ’; one of the twelve mūrti-forms of the Lord ”.

Psra XIII: 74; *Padm* “ Kr ” XVI: 34b; *Mark* VIII: 7a; *Vksn* XI: 190b-193a; *Haya* “ Ādi ” XXII: 18b-19. *See also*: mūrti.

होम (*Homa*) “ Fire-offerings ”.

Anrd XXI: 25b-42 (part of āṅkurārpaṇa in mahotsava); *Ahrb* XLVI: 13-30 (special Sudarśana-worship with homa for kings); *Isvr*¹ XI: 94-179 (9-day homa as part of mahotsava), XIV: 178 ff (part of pavitrotsava), XVIII: 236ff., 305 ff. (re: pratiṣṭhā), XIX: 844-880 (śānti-homa rules), XXV: 206-211 *et passim*; *Isvr*² VII: 1-57 *passim* (special Nṛsiṃha-homa), VIII: 1-43 (comp., kāmya-offerings re: homa), X: 49-61 (various homas for prayogic effects), XI: 8-13 (part of mahotsava), XIII: (last 38 śls.), XIV (end: prayogic uses); *Jaya* XII: 115-129 (mānasa-homa), XV: 1-264 (part of regular icon-worship), XVI: 222-227, 278b-290 (part of dikṣā); *Jnmr* III.ix: 1-2 *et passim* (dikṣā); *Ardy* XIX: 42-45 (part of āṅkurārpaṇa in mahotsava); *Para* XX: 1-63 (comp., esp. 45b-56 as part of regular icon worship); *Psra* XXI: 85-117; *Padm* “ Kr ” XXVII: 107b-191 (part of pratiṣṭhā of icon); “ Car ” IV: 3b-71a, XI: 79-90; *Paus* XXVII: 14-122 (part of śrāddha, followed by bhojana and tarpaṇa), XXIX: 48-59 *et passim* (as functions of the consecration of kuṇḍa); *Brbr* IV.iii: 1-137 (as part of regular icon-worship; 118b-129, nitya and naimittika times); *Bdyj*¹ VI (beginning: called mūrtihoma); *Mark* XXII: 28-32 (part of general utsava; called homakarma); *Laks* XL: 30-83 (part of regular icon-worship); *Vvmt* XI: 1-77 (comp., including offerings, saṃskāras, etc.), XIX: 51-53 (as part of snapana); *Vsnu* VI: 61-80a (as part of regular icon worship), VIII: 62-86 (part of daily pūjā routines); *Vksn* XV: 1-122a (comp., krama); *Spsn* XXIX: 1-54 (as part of regular pūjā for an icon); *Satt* VI: 75b-131 (steps for, indicating the last tilahoma is all-efficacious), 132-162 (when icons [?] of four vyūhas are worshipped), 163 (piṭṛsaṃvibhāga). *See also*: dikṣā, pavitrāropana, pūjā, pratiṣṭhā, mahotsava. *See further*: agnikārya, kuṇḍa, sruva, havis, etc.

ADDENDA AND CORRIGENDA

A number of additions are here placed at the disposal of the user; they are mainly data discovered missing too late in the proof-reading process to allow inclusion in the already printed copy. As for corrections, no attempt has been made here to rectify unimportant misspellings; to change minor mistakes, omissions or misplacements of punctuation; or to call attention to inadvertant lapses of the printers. Efforts have been made to concentrate on those matters which, if not noted, might lead the serious user of this "Index" into error. The line nos. mentioned against the entries refer to lines of the respective entries and not of the pages.

Entry	Page	Line	
<i>Agni</i>	2	2	before "homa" insert "hutāśana;"
<i>Aniruddha</i>	3	6	after "Isyr ¹ " insert "XXIV"
<i>Ādhāra Śakti</i>	9	5	after "See further:" read "vijñāna" for "jñāna"
<i>Āyudha</i>	10	3	after "astra," read "śastra," for "śaṅkha,"
<i>Uttarāyaṇa</i>	12	1-2	in identification omit words "January" and "July"
<i>Utsava</i>	12	3	at end of identification, after "[q v.]." add the following sentence: "For a discussion of <i>utsava</i> , see H. Daniel Smith, "Festivals in the Pāñcarātra Literature" in <i>Festivals: Performances in Special Time</i> , ed. by G. R. Welbon and G. E. Yocum, New Delhi: Manohar, 1980, pp. 37ff.
	13	11	before " <i>Vsnu</i> " insert " <i>Vvmt</i> XVII: 1ff. (variables in naimittika and kāmya celebrations), remainder of XVII (to 257a) and XVIII: 1-189 (comp.) provide general outline of component steps;"
		27	after " <i>Vksn</i> " delete the three references to that text and substitute the following references in their place: "XXVII: 1-24a (types acc. to length, rewards, where, when and how done), 57-146 (preparations, procedures), 174-177 (validating finale);"

Entry	Page	Line	
<i>Amāvāsyotsava</i>	13	2	after " <i>Vksn</i> " read "XVIII" for "XXIII"
<i>Kalhārotsava</i>	14	2	excise all references to " <i>Vvmt</i> " after identification at bottom of the page
	15	7	in " <i>Vvmt</i> " reference insert "1-91" between "XXVI:" and " <i>passim</i> ;"
		9	after " <i>Spsn</i> " read "XLVIII: 1-41a" for "XLVIII: 1-14"
<i>Jayantī utsava</i>	16	14	after " <i>Vksn</i> " read "XXIX: 1-22a (comp., Rāma), XXX: 1-55 (comp., Kṛṣṇa);" for "XXIX: 1-22a (comp., Kṛṣṇa);"
<i>Māsotsava</i>	20	4	after " <i>See also</i> :" insert "Amāvāsyotsava," before "māsa."
<i>Vijayadaśamī utsava</i>	21	6	after " <i>Isr</i> ¹ " read "XIII" for "III"
<i>Svāpotsava</i>	23	10	before " <i>Spsn</i> " insert " <i>Vvmt</i> XVI: 1-121a (4-day celebration marks beginning);"
<i>Kāmya</i>	26	4	after "prayoga." add " <i>See further</i> : nitya, naimittika."
<i>Caṇḍa</i>	33	5	read "dvārāvāraṇa devatāḥ." for "dvārapālaka."
<i>Candra</i>	34	2	after " <i>Paus</i> XIV" delete "(bimbakṣana);" and substitute "1-16a (name for a semi-circular design of a maṇḍala);"
<i>Cāturātmya</i>	34	2	read "Vyūha ² ." for "Vyūha."
<i>Japa</i>	34	4-5	read "VII-XX, XXV-XXXI <i>passim</i> ;" for "XVI (for prayogic effects);"
<i>Tattva</i>	36	1	after "meanings," read "both" for "with"
<i>Tāla</i>	38	5	read "215-237 (for all vāhanas), 238-248a (for icons relative to mūlabera);" for "215-248a (for all vāhanas);"
<i>Tulasī</i>	39	5	read "(Praise of its saving virtue);" for "(Praise of its sowing virtue);"
<i>Dakṣiṇāyana</i>	40	1-3	change the first part of the identification to read as follows: "The season from the mid-summer solstice to the mid-winter solstice during which period the sun moves southward, the days get shorter and the nights longer; . . . [remainder the same]"

Entry	Page	Line	
<i>Diṇmurti</i>	41	4	before "Isvr ¹ " insert "Anrd XX: 72-79;"
<i>Devadāsi</i>	43	7	insert "nṛttamaṇḍapa," before "pari-cāraka,"
<i>Dhvajastambha</i>	46	9	read "(pole is given away!);" for "(poll is given away!)"
<i>Dhvajārohaṇa</i>	47	17	read "XXVI: 112-139 (procession with flag), 140-159 (called dhvajotthāpana);" for "XXVI: 120-123 (procession with flag), 40-159 (called dhvajotthāpana);"
<i>Nāla</i>	49	3	after "Padm "Kr" " read "XIII:" for "X-III:"
<i>Nirājana</i>	50	6	before "pūja." insert "dhūpa,"
<i>Naivedya</i>	51	9	after "Prmp IV:" read "4b-46," for "41-46,"
<i>Nyāsa¹</i>	51	17	after "mudrā" add "visarjana "
<i>Pañcagavya</i>	52	6	read "śuddhi, etc." for "siddhi, etc."
<i>Pañcasamiskāra</i>	52	4	before " <i>Sri Vaishnava Brahmanas</i> " insert "K. Rangachari's"
		5	after "Isvr ¹ XXI:" read "280ff." for "280-448"
<i>Pañcāyudha</i>	53	5	after " <i>Paus XVII</i> :" read "1-46a (comp., Śaṅkha-design for maṇḍala);" for "(Śaṅkhalakṣaṇa);"
<i>Padmanābha</i>	54	2	after " <i>Vksn</i> " read "XI:" for "X:"
<i>Parikara</i>	54	2	read "Alaṅkāra, and cross-references listed there." for "āyudha."
<i>Paricāraka</i>	54	4	after "hastaka." add "See further: mahānasa."
<i>Pācaka</i>	56	4	after "havis" add "mahānasa."
<i>Pāñcarātranirvacana</i>	56	6	in identification after "preceding" read "articles by J. van Buitenen and by V. Raghavan" for "articles by J. Van Suitenen and by V. Raghavan"
		13	after "" Car "" read "XXI: 1-84a (comp., 4 siddhanta-schools differentiated; cf. XIX: 123-132);" for "XIX-XXI (definition);"

Entry	Page	Line	
<i>Pāñcarātra Parimiti</i>	57	4	after first "consistency of śāstra" read "stressed" for "stresses"
		6-7	after " <i>Vilk</i> I : 140, 145 " read " (1½ crores of ślokas)" for " (1½ ślokas)" "
<i>Pātra</i>	58	8	after "snapana" read "snāna, etc." for "jñāna, etc."
<i>Pitṛsamvibhāga</i>	59	4	after "preta," read "maraṇa, śrāddha?" for "śrāddha."
<i>Prabandha</i>	66	5	after " <i>Isyr</i> ¹ XI : 236a-252 " read " (clue to date ?)," for " (due to date?,)" "
<i>Prāyaścitta</i>	68	7	after close of parenthesis, add the following sentence: " See H. Daniel Smith, " ' Prāyaścitta ' in the Primary Sources of the <i>Pāñcarātrāgama</i> ," <i>Brahmavidyā</i> (Bulletin of the Adyar Library and Research Centre) XXX (1966), 23-43. "
<i>Preta</i>	70	4	delete " dehapāta, pitṛ. "
<i>Phala</i> ²	70	7	before " <i>Spsn</i> " add " " Kr " XXXII: 62-84 (phala for offering decorations and ornaments to the Lord); "
<i>Balidāna</i>	71	29	before " naivedya " insert " Dīnmūrti, "
<i>Bālālaya</i>	72	15	after " <i>Spsn</i> V: " read " 55-66 " for " 55-56 "
<i>Bhūḥ</i>	75	5	after " <i>See also</i> :" read " Śakti, Lakṣmī. <i>See further</i> : Mātṛ. " for " Śakti, Śrī. "
<i>Maṇḍala</i>	77	14	after " <i>Para</i> IV: " read " 33-60 " for " 3-60 "
<i>Mantradikṣā</i>	79	2	after " <i>Jaya</i> XVI: " read " 11-369 (comp.); " for " 1-369 (comp.); "
" <i>Aṣṭākṣara</i> "	80	2-3	after " <i>Padm</i> "Car" " read " XXV: 1-276a " for " XXVI 1-276a "
		3	after " <i>Brbr</i> " read " I.vi. 1-108 " for " VI: 1-108 "
" <i>Dvādaśākṣara</i> "	80	1	after " <i>Ahrb</i> LII: 59-86a " read " (name " Vāsudeva " explained) " for " (" names " explained) "
		5	after " <i>Sntk</i> " Br " IX: " insert " 11 " before " <i>et passim</i> , "

Entry	Page	Line	
" <i>Mantrarāja</i> "	81	1	before " <i>Sesa</i> " insert " <i>Brbr</i> I.v. 93 <i>passim</i> and vi. 1-103 (treated here as " <i>aṣṭākṣara</i> "-mantra); "
" <i>Śrīsūkta</i> "	82	1	after " <i>Brbr</i> " read " I.viii. 55-128 and ix-xi; " for " I.xi; "
<i>Mantranyāsa</i>	83	5	read " japa, visarjana. " for " japa. "
<i>Mantroddhāra</i>	83	4	after " <i>Ahrb</i> XVIII: 1-48 (comp.), XIX: 1-66 (comp.)" add " LII: 1-13, 25-34 (" <i>namaḥ</i> " explained); "
<i>Marāṇa</i>	84	12	delete " dehapāta, "
<i>Mātr</i>	85	5	before " Śakti. " add " Vāgīśvarī, "
<i>Mānasayāga</i>	86	8	read " IX: 1-137a <i>passim</i> . " for " IX: 1-37a <i>passim</i> . "
<i>Māyā</i>	86	5	before " Lakṣmī, " insert " Bhūḥ, "
<i>Māsa</i>	86	11	read " kāla, yuga; uttarāyaṇa; Vrata (catur-māsa). " for " kāla, tīrtha, yuga. "
<i>Yajamāna</i>	89	6	read " Arcaka, Ācārya, varṇa ¹ , etc. " for " ācārya, etc. "
<i>Yati</i>	89	4	before " sannyāsin; " insert " yogin, "
<i>Yāga</i>	90	2-3	read " XIV-XV <i>et passim</i> : " for " XIX (beginning of yāga by Guru after anointment); "
		6	under " See also: " excise " yajña, "
<i>Yoganidrā</i>	91	6	after " <i>Vymt</i> XVI: " read " 1-121a (comp.). " for " 1-21a (comp.). "
<i>Ratnavinyāsa</i>	93	9	after " See also: " read " garbhanyāsa, prathameṣṭakā. See further: pratiṣṭhā, prāsāda, mūrdheṣṭakā. " for " garbhanyāsa, prathameṣṭakā, mūrdheṣṭakā. "
<i>Ratha</i>	93	2	after " See under: vāhaṇa. " add " See also: utsava/rathotsava. "
<i>Rādhā</i>	93	7	read " Lakṣmī. " for " Śrī. "
<i>Lakṣmī</i>	94	12	after " <i>Brbr</i> I.viii: 55-128 (spl. liturgy), ix: 1-82 (comp., esp. 47-69a: desc.), read " x: 25-37, " for " x: 15-37, "
		29	after " See also " read " Bhūḥ, Mātr, Śakti, etc. " for " Śrī; Śakti; Bhū; Devī. "

ADDENDA AND CORRIGENDA

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<i>Lokeśa</i>	95	3	after “ <i>See under</i> : diñmūrti.” add “ <i>See also</i> : balidāna.”
<i>Varṇa</i> ¹	97	39	after ““ Car ” I : 1-56a (comp., a crucial chapter for understanding later,” read “atypical class” for “a typical class”
		68-69	after “ <i>See also</i> :” read “ācāra, dikṣā, sadācāra.” for “ācāra, dikṣā, dharma.”
<i>Varṇa</i> ^{2 3}	98	12	after “vyūha ¹ ” add “citrabimba, dhyāna, etc.”
<i>Vāgiśvarī</i>	98	4	before “ <i>Haya</i> ” insert “ <i>Mark X</i> : 16a; <i>Vksn XI</i> : 268-276a;”
		5	after “ <i>Brahmā</i> ” add ; “ <i>Śabda</i> .”
<i>Vādya</i>	99	15	after “ <i>Bdvj</i> ¹ VII” read “(bheripūjā prior to Lord’s marriage);” for “bheripūjā prior Lord’s marriage);”
		22	insert “utsava; devadāsī,” before “nṛtta-maṇḍapa,”
<i>Vāstupūjā</i>	99	12	under “ <i>See also</i> :” read “bhūparikṣā, grāmādivinyāsa; ratnavinyāsa, etc.” for “bhūparikṣā, grāmādivinyāsa.”
<i>Vighneśa</i>	100	9	before “dvārāvaraṇadevatās.” insert “tithidevatāḥ,”
<i>Viniyoga</i>	101	3	after “mantra,” add “ <i>See also</i> : phala ² .”
<i>Vimāna</i>	101	9	after “ <i>See also</i> :” read “jirṇoddhāra, pratiṣṭhā, prāsāda, etc.” for “prāsāda, etc.”
<i>Viṣvaksena</i>	103	14	insert “Caṇḍa, Dvārāvaraṇadevatāḥ,” before “Parivāradevatās,”
<i>Visarjana</i>	103	5	after “mantra” add “esp. mantranyāsa;”
<i>Vīralakṣmī</i>	103	1	before “ <i>She</i> ” insert “as”
<i>Vaikhānasa</i> ²	104	12	read “XXI: 2” for “XXI;”
<i>Vyūha</i> ²	106	21	before “ <i>Spsn</i> ” read “..here !);” for “..here 1);”
<i>Vraia</i>	106	4	read “these” for “there”
<i>Caturmāsa</i>	107	6	read “denial” for “denials”

Entry	Page	Line	
<i>Śakuna</i>	108	2	read “ <i>Isvr</i> ¹ XVII:” for “ <i>Isvr</i> XVII:”
<i>Śāstra</i>	111	16	after “ <i>See also</i> : ..śāstrapraśaṁsā.” read “ śāstrāvatāraṇa, siddhānta.”
<i>Śīlāsamgraha</i>	112	17	after “ <i>See also</i> : dāru,” delete “ dāru-samgraha ” but retain remainder of list.
<i>Śuddhi</i>	113	4	read “ pañcaśuddhi ” for “ pañcaśuddhi ”
		6	after “ <i>Spsn</i> XXVIII: read “ 23-24a ”
<i>Śūdra</i>	113	5	after “ <i>Sdly</i> II.ii : 25-42 ” read “ (rules of deportment.... ” for “ (rules of department.... ”
<i>Śūla</i> ¹	114	1	read “ (<i>Śūla</i> ¹) ” for “ (<i>Śūla</i> ¹) ”
<i>Samkarṣaṇa</i>	115	4	read “ vyūha ² ” for “ vyūha ”
<i>Sandhyopāsana</i>	116	4	after “ <i>Psra</i> IV ” insert “ 1-30 ”
<i>Sītā</i>	118	3	read “ Rāma, Lakṣmī, Śakti.” for “ Rāma, Śakti, Śrī ”
<i>Sudarśana</i>	119	20	read “ Astra, Pañcāyudha, Śāstra; Parivāradavatā; etc.” for “ cakra; parivāradavatā; astra, āyudha, etc.”
<i>Sūrya</i>	119	5	after “ <i>See also</i> : parivāradavatā.” add “ <i>See further</i> : Sanadhyopāsana.”

